

The Signs of the Times.

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

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The Signs of the Times.

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TRIUMPH OF FAITH.

"Unto thee, O Lord, do I lift up my soul."

WHEN my heart is over burdened
With its weary weight of woe,
Tremblingly it shrinks and falters
At the furnace' fiery glow.

When my bleeding footsteps linger
On the dusty road at even,
Then I need thee, precious Jesus,
Let my sins be all forgiven.

Oh, for strength to bear life's burdens!
Oh, for grace to act my part!
All thy precepts, pure and holy,
Write them now upon my heart.

Tho' the shrinking flesh may quiver,
Yet the spirit strong and free,
Says, "my Lord, my Friend, and Saviour,
I will suffer still with thee."

Where my Captain leads I'll follow,
Though all earthly ties be riven,
Gladly suffer in the warfare
Till the glad discharge be given.

"Come ye blessed of my Father,"
All the ransomed ones will hear,
"Behold, I gird myself and serve you!
Share with me this heavenly cheer."

Heated brows will cease their throbbing
As the helmet is laid down,
And the loving hand of Jesus
Places there a starry crown.

'Twill be enough to share the glories
Of that world of bliss untold,
To be forever with our Saviour,
And wear the victor's crown of gold.

MRS. M. A. KELLOGG.

Madison, Dakota.

General Articles.

WISDOM AND COMPASSION OF JESUS.

BY MRS. E. G. WHITE.

WHILE Jesus was engaged in teaching, the scribes and Pharisees brought to him a woman whom they accused of the sin of adultery, and said to him, Master, "now Moses in the law commanded us that such should be stoned; but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not."

The scribes and Pharisees had agreed to bring this case before Jesus, thinking that whatever decision he made in regard to it, they would therein find occasion to accuse and condemn him. If he should acquit the woman, they would accuse him of despising the law of Moses, and condemn him on that account; and if he should declare that she was guilty of death, they would accuse him to the Romans as one who was stirring up sedition and assuming authority which alone belonged to them. But Jesus well knew for what purpose this case had been brought to him; he read the secrets of their hearts, and knew the character and life-history of every man in his presence. He seemed indifferent to the question of the Pharisees, and while they were talking and pressing about him, he stooped and wrote carelessly with his finger in the sand.

Although doing this without apparent design, Jesus was tracing on the ground, in legible characters, the particular sins of which the woman's accusers were guilty, beginning with the eldest and ending with the youngest. At length the Pharisees became impatient at the indifference of Jesus, and his delay in deciding the question before him, and drew nearer, urging the matter. But as their eyes fell upon the words written in the sand, fear and surprise took possession of them. The people, looking on, saw their countenances suddenly change, and pressed forward to dis-

cover what they were regarding with such an expression of astonishment and shame. Many of those who thus gathered round also read the record of hidden sin inscribed against these accusers of another.

Then Jesus "lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground." The accusers saw that Jesus not only knew the secrets of their past sins, but was acquainted with their purpose in bringing this case before him, and had in his matchless wisdom defeated their deeply laid scheme. They now became fearful lest Jesus would expose their guilt to all present, and they therefore "being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst."

There was not one of her accusers but was more guilty than the conscience-stricken woman who stood trembling with shame before him. After the Pharisees had hastily left the presence of Christ, in their guilty consternation, he arose and looked upon the woman, saying, "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee. Go, and sin no more."

Jesus did not palliate sin nor lessen the sense of crime; but he came not to condemn; he came to lead sinners to eternal life. The world looked upon this erring woman as one to be slighted and scorned; but the pure and holy Jesus stooped to address her with words of comfort, encouraging her to reform her life. Instead of to condemn the guilty, his work was to reach into the very depths of human woe and degradation, lift up the debased and sinful, and bid the trembling penitent to "sin no more." When the woman stood before Jesus, cowering under the accusation of the Pharisees and a sense of the enormity of her crime, she knew that her life was trembling in the balance, and that a word from Jesus would add fuel to the indignation of the crowd, so that they would immediately stone her to death.

Her eyes droop before the calm and searching glance of Christ. Stricken with shame, she is unable to look upon that holy countenance. As she thus stands waiting for sentence to be passed upon her, the words fall upon her astonished ears that not only deliver her from her accusers, but send them away convicted of greater crimes than hers. After they are gone, she hears the mournfully solemn words: "Neither do I condemn thee. Go, and sin no more." Her heart melts with penitential grief; and, with gratitude to her Deliverer, she bows at the feet of Jesus sobbing out in broken accents the emotions of her heart, and confessing her sins with bitter tears.

This was the beginning of a new life to this tempted, fallen soul, a life of purity and peace, devoted to the service of God. In raising this woman to a life of virtue, Jesus performed a greater act than that of healing the most greivous bodily malady; he cured the sickness of the soul which is unto death everlasting. This penitent woman became one of the firmest friends of Jesus. She repaid his forgiveness and compassion, with a self-sacrificing love and worship. Afterward, when she stood sorrow-stricken at the foot of the cross, and saw the dying agony on the face of her Lord, and heard his bitter cry, her soul was pierced afresh; for she knew that this sacrifice was on account of sin; and her responsibility as one whose deep guilt had helped to bring about this anguish of the Son of God, seemed very heavy indeed. She felt that those pangs that pierced the Saviour's frame were for her; the blood that flowed from his wounds was to blot out her record of sin; the groans which escaped from his dying lips were caused by her transgression. Her heart ached with a sorrow past all expression, and she felt that a life of self-abnegating atonement would poorly compensate for the gift of life, purchased for her at such an infinite price.

In his act of pardoning, and encouraging this fallen woman to live a better life, the character of Jesus shines forth in the beauty of a perfect righteousness. Knowing not the

taint of sin himself, he pities the weakness of the erring one, and reaches to her a helping hand. The self-righteous and hypocritical Pharisees denounced, and the tumultuous crowd is ready to stone and slay, and the trembling victim waits for death—Jesus, the Friend of sinners, bids her, "Go and sin no more."

It is not the true follower of Christ who turns from the erring with cold, averted eyes, leaving them unrestrained to pursue their downward course. Christian charity is slow to censure, quick to detect penitence, ready to forgive, to encourage, to set the wanderer in the path of virtue, and stay his feet therein.

The wisdom displayed by Jesus on this occasion, in defending himself against the designs of his enemies, and the evidence which he gave them that he knew the hidden secrets of their lives, the conviction that he pressed home upon the guilty consciences of the very men who were seeking to destroy him, were sufficient evidence of his divine character. Jesus also taught another important lesson in this scene: That those who are ever forward to accuse others, quick to detect them in wrong, and zealous that they should be brought to justice, are often guiltier in their own lives than those whom they accuse. Many who beheld the whole scene were led to compare the pardoning compassion of Jesus with the unrelenting spirit of the Pharisees, to whom mercy was a stranger; and they turned to the pitying Saviour as unto one who would lead the repentant sinner into peace and security.

"Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Jesus had represented himself, in his relation to fallen man, as a fountain of living water, to which all who thirst may come and drink. The brilliant lights in the temple illuminated all Jerusalem, and he now used these lights to represent his relation to the world. In clear and thrilling tones he declared: "I am the light of the world." As the radiant lamps of the temple lit up the whole city, so Christ, the source of spiritual light, illuminated the darkness of a world lying in sin. His manner was so impressive, and his words carried with them such a weight of truth, that many were there convicted that he was indeed the Son of God. But the Pharisees, ever ready to contradict him, accused him of egotism, saying, "Thou bearest record of thyself; thy record is not true." Jesus, answering their objections, asserted again his divine commission:—

"Though I bear record of myself, yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I came and whither I go." They were ignorant of his divine character and mission because they had not searched the prophecies concerning the Messiah, as it was their privilege and duty to do. They had no connection with God and Heaven, and therefore did not comprehend the work of the Saviour of the world, and, though they had received the most convincing evidence that Jesus was the Saviour, yet they refused to open their minds to understand. At first they had set their hearts against him, and refused to believe the strongest proof of his divinity, and, as a consequence, their hearts had grown harder until they were determined not to believe nor accept him.

"Ye judge after the flesh; I judge no man. And yet, if I judge, my judgment is true; for I am not alone, but I and the Father that sent me." Thus he declared that he was sent of God, to do his work. He had not consulted with priests nor rulers as to the course he was to pursue; for his commission was from the highest authority, even the Creator of the universe. Jesus, in his sacred office, had taught the people, had relieved suffering, had forgiven sin, and had cleansed the temple, which was his Father's house, and driven out its desecrators from its sacred portals; he had condemned the hypocritical lives of the Pharisees, and reproved their hidden sins; and in all this he had acted under the instruction of his Heavenly Father. For this reason they hated him and sought to kill him. Jesus declared to them: "Ye are from beneath; I am from above. Ye are of this world; I am not of this world."

"When ye have lifted up the Son of Man,

then shall ye know that I am he, and that I do nothing of myself, but as my Father hath taught me." "And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him." These words were spoken with thrilling power, and, for the time, closed the lips of the Pharisees, and caused many of those who listened with attentive minds to unite with Jesus, believing him to be the Son of God. To these believing ones he said, "If ye continue in my word, then ye are my disciples indeed. And ye shall know the truth, and the truth shall make you free." But to the Pharisees who rejected him, and who hardened their hearts against him, he declared: "I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come."

But the Pharisees took up his words, addressed to those who believed, and commented upon them, saying, "We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free?" Jesus looked upon these men,—the slaves of unbelief and bitter malice, whose thoughts were bent upon revenge,—and answered them, "Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin." They were in the worst of bondage, ruled by the spirit of evil. Jesus declared to them that if they were the true children of Abraham, and lived in obedience to God, they would not seek to kill one who was speaking the truth that was given him of God. This was not doing the works of Abraham, whom they claimed as their father.

Jesus, with startling emphasis, denied that the Jews were following the example of Abraham. Said he, "Ye do the deeds of your father." The Pharisees, partly comprehending his meaning, said, "We be not born of fornication; we have one Father, even God." But Jesus answered them: "If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me." The Pharisees had turned from God, and refused to recognize his Son. If their minds had been open to the love of God, they would have acknowledged the Saviour who was sent to the world by him. Jesus boldly revealed their desperate condition:—

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because I tell you the truth, ye believe me not." These words were spoken with sorrowful pathos, as Jesus realized the terrible condition into which these men had fallen. But his enemies heard him with uncontrollable anger; although his majestic bearing, and the mighty weight of the truths he uttered, held them powerless. Jesus continued to draw the sharp contrast between their position and that of Abraham, whose children they claimed to be:—

"Your father Abraham rejoiced to see my day; and he saw it, and was glad." The Jews listened incredulously to this assertion, and said, sneeringly, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus, with a lofty dignity that sent a thrill of conviction through their guilty souls, answered, "Verily, verily, I say unto you, Before Abraham was, I am." For a moment, silence fell upon all the people, as the grand and awful import of these words dawned upon their minds. But the Pharisees, speedily recovering from the influence of his words, and fearing their effect upon the people, commenced to create an uproar, railing at him as a blasphemer. "Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."

A CREATURELY world, which should be in itself so perfectly organized, that it did not admit the intervention of God in it, without suffering a disturbance of its course, would be a limitation for God, and consequently as a creature, a most imperfect world.

THE Infinite has sowed his name in the heavens in burning stars, but in the earth He has sowed His name in tender flowers.

The Immortality of the Soul—History of the Doctrine.

(Continued.)

PLATO.

THE greatest name that appears in the history of the doctrine of the immortality of the soul is that of PLATO. He was a Greek, was born B. C. 428, and was one of the greatest philosophers of antiquity. "The influence of this sublime autocrat," says Alger, "in the realms of intellect, has transcended calculation. However coldly his thoughts may have been regarded by his cotemporary countrymen, they soon obtained cosmopolitan audience, and, surviving the ravages of time and ignorance, overleaping the bars of rival schools and sects, appreciated and diffused by the loftiest spirits of succeeding ages, closely blended with their own speculations by many Christian theologians, have held an almost unparalleled dominion over the minds of millions of men for more than fifty generations." (Doctrine of a Future Life, p. 185.)

Those who believe the soul immortal, now quote his views on that subject with great satisfaction. So much did he do for that doctrine that he is often called the father of it. Mr. Anthon expresses the sentiment which has led so many Christians to put Plato almost on a level with the Bible when he says: "Whoever studies Plato is treading on holy ground. So heathens always felt it; so even Christians confessed." (Classical Dict., art. Plato.)

The reason why Plato is thus honored by Christians is revealed in the following statement of another author: "Plato is also celebrated as the first of the ancient philosophers who distinctly taught the doctrine of the immortality of the soul." That it was not very plainly taught before, we have already seen. It needed the genius of a Plato to invent arguments to prove the soul immortal; and Christians, in their defense of this doctrine, have only been able to take up and repeat his arguments. This fact Dr. Knapp thus honestly confesses: "In the varied web of proof [of the immortality of the soul] in our modern philosophical schools, the chief threads, and, as it were, the entire material, are of Grecian origin." "The followers of Socrates, however, did the most for this doctrine, and especially Plato." (Chris. Theol., pp. 521, 522.) Enfield says, "Even to the present day Plato has many followers; his writings still give a tincture to the speculations and language of philosophy and theology." (Hist. of Phil., p. 115.)

This is true; hence we shall be interested to learn about Plato and his doctrine of the soul. At the age of twenty Plato became the disciple of Socrates. At the end of eight years, Socrates dying, he left Greece in search of wisdom. "He first visited that part of Italy called *Magna Græcia*, where a celebrated school of philosophy had been established by Pythagoras, and was instructed in all the mysteries of the Pythagorean system, the subtleties of which he afterward too freely blended with the simple doctrine of Socrates." (Ibid., p. 116.)

Thus at an early period we find Plato a disciple of the Pythagoreans, and freely receiving their doctrines, the chief of which was the immortality of the soul. Then he traveled into Egypt. Of this event Enfield says, "Wherever he came he obtained information from the Egyptian priests." (Hist. of Phil., p. 116.) "Whilst studious youth were crowding to Athens from every quarter in search of Plato for their master, that philosopher was wandering along the banks of the Nile, or the plains of a barbarous country, himself a disciple of the old men of Egypt." (Valerius Maximus, book viii. chap. vii.)

Returning to Greece, laden with all the theories of Socrates, Pythagoras, and the Egyptian priests concerning the nature of the soul, he proceeded to remodel and refine their doctrine according to his own fancy, and he brought it much nearer the present view on that subject than it had before been. Of this fact the historian says, "Plato himself, whilst he enriched his system with stores from the magazine of Pythagoras, accommodated the Pythagorean doctrines, as he also did those of his master, Socrates, to his own system." (Enfield's Hist. of Phil., p. 221.) Mosheim says, "Plato falsely attributed to Socrates what he had either learned from the Pythagoreans, or had himself feigned, in order to obtain for it greater currency." (Cudworth's Intel. Sys., vol. i. p. 264, note.) What Plato represents Socrates as saying in the *Phædo* about the immortality of the soul, is only Plato's own words and ideas put into the mouth of Socrates; hence these sayings afford no proof that Socrates ever held or taught that doctrine.

On this subject Enfield says: "Socrates left behind him nothing in writing; but his illustrious pupils, Xenophon and Plato, have

in some measure supplied this defect. The memoirs of Socrates, written by Xenophon, afford, however, a much more accurate idea of the opinions of Socrates, and of his manner of teaching, than the dialogues of Plato, who everywhere mixes his own conceptions and diction, and, as we shall afterwards see, those of other philosophers, with the ideas and language of his master. It is related, that when Socrates heard Plato recite his *Lysis*, he said, 'How much does this young man make me say which I never conceived.' Xenophon denies that Socrates ever taught natural philosophy or any mathematical science, and charges with misrepresentation and falsehood those who had ascribed to him dissertations of this kind; probably referring to Plato, in whose works Socrates is introduced as discoursing upon these subjects." (Hist. of Phil., p. 100.)

"When he [Plato] was twenty years old he became a stated disciple of Socrates, and remained with him in that relation eight years. During this period he frequently displeased the followers of Socrates, and sometimes gave Socrates himself occasion of complaint, by mixing foreign tenets with those of his master, and grafting upon the Socratic system opinions which were taken from some other stock." (Ibid., p. 116.)

"It is remarkable," says Leland, "that though there were several sects of philosophers which professed to derive their origin from Socrates, scarcely any of them taught the immortality of the soul as the doctrine of their schools, except Plato and his disciples, and many even of these treated it as absolutely uncertain." (Necessity of Revelation, vol. ii. p. 139.)

PLATO'S DOCTRINE.

Having found the fountain whence Plato drew his doctrines, we will now briefly examine his theory of the soul. We find him agreeing with his master, Pythagoras, in the following particulars: 1. The pre-existence of the soul; 2. That it was an emanation from God; 3. That it was immortal; 4. That it transmigrated through different bodies; 5. That it would finally be absorbed into the Deity. We shall also find that he further improved and spiritualized this doctrine.

1. Plato made the soul more ethereal than his predecessors had considered it, though he still held it to be material.
2. He made the soul the real man.
3. He made the body a prison, a real hindrance to the soul.
4. Death was simply the freeing of the soul from gross matter, that it might act with more freedom.
5. Plato made the transmigration of the soul a moral doctrine instead of one of necessity, as it had been held before.

Enfield thus describes Plato's doctrine of God and matter: "Plato supposes two eternal and independent causes of all things; one, that by which all things were made, which is God; the other, that from which all things are made, which is matter." (Hist. of Phil., p. 129.)

Plato held that God did not create matter, but simply molded it. He taught that baneful doctrine that matter is the source and origin of all evil.

Says a learned author: "It was also a doctrine of Plato that there is in matter a necessary, but blind and refractory, force; and that hence arises a propensity in matter to disorder and deformity, which is the cause of all the imperfections which appear in the works of God, and the origin of evil." (Ibid., p. 130.) This is the cause of the mixture of good and evil which is found in the material world. The effect of this doctrine is to degrade matter and exalt mind, or the soul.

Again, the above author continues: "Visible things were regarded by Plato as fleeting shades, and ideas, as the only permanent substances. These he conceived to be the proper objects of science, to a mind raised by divine contemplation above the perpetually varying scenes of the material world." (Ibid., p. 132.) Here the same effort is seen to deify matter and exalt pure mind, spirit, or soul.

"Still further he taught," says the historian, "that the body is a prison, from which the soul must be released before it can arrive at the knowledge of those things which are real and immutable." (Ibid., p. 136.) In answer to the question how they should bury him, Plato makes Socrates say "Just as you please, if only you can catch me." And do not "say at my interment that Socrates is laid out, or is carried out, or is buried." (*Phædo*, Bohn's Library, pp. 124, 125.) How many Christian funeral sermons have been modeled after this old heathen philosophizing!

One fact is worthy of special attention; viz., that Plato places his doctrine of the human soul at the head of his philosophy. Thus testifies Enfield: "Plato refers to the head of the philosophy of nature his doctrine concerning the human soul,—a doctrine which

he treats obscurely on the ground of his assumed hypothesis concerning spiritual emanations from the divine nature. He appears to have taught that the soul of man is derived by emanation from God; but that this emanation was not immediate, but through the intervention of the soul of the world, which was itself debased by some material admixture, and, consequently, that the human soul, receding further from the first intelligence, is inferior in perfection to the soul of the world. . . . The relation which the human soul, in its original constitution, bears to matter, Plato appears to have considered as the source of moral evil. Since the soul of the world, by partaking of matter, has within itself the seeds of evil, he inferred that this must be the case still more with respect to the soul of man.

"To account for the origin and present state of human souls, Plato supposes that when God formed the universe, he separated from the soul of the world inferior souls, equal in number to the stars, and assigned to each its proper celestial abode; but that these souls (by what means or for what reason does not appear) were sent down to the earth into human bodies, as into a sepulcher or prison. He ascribes to this cause the depravity and misery to which human nature is liable; and maintains that it is only by disengaging itself from all animal passions, and rising above sensible objects to the contemplation of the world of intelligence, that the soul of man can be prepared to return to its original habitation." (Hist. of Phil., p. 134.)

Thus we see that Plato held that the soul was a spiritual emanation from God; that the source of all evil is in matter; that the body is a prison for the soul; that by contemplation the soul may return to God, etc. "Lastly, Plato teaches, in express terms, the doctrine of the immortality of the rational soul; but he has rested the proof of this doctrine upon arguments drawn from the more farciful parts of his system." (Ibid., p. 135.)

The learned Mr. Anthon thus relates Plato's arguments for the soul's immortality, as found in the *Phædo*. Be it remembered that in this dialogue Socrates is only used as a mouth-piece through which Plato expresses his own ideas. "Socrates," writes Anthon, "undertakes to prove the immortality of the soul by its spirituality; and we have here the first traces of a demonstration which modern philosophy, under the guidance of Revelation [?], has carried on to so successful a result. The doctrine which Plato here puts into the mouth of Socrates is not entirely pure; it is amalgamated with the Pythagorean hypothesis of the metempsychosis, and with all sorts of fables borrowed from the Greek mythology." (Classical Dict., art. Plato.)

Here we have Plato proving the immortality of the soul by its spirituality, though by this he did not mean pure immortality, as is now taught. This was the first trace of that idea which modern Christian philosophy has carried on. This shows the origin of that doctrine. *Plato was its legitimate father.*

Plato taught that the transmigrations which any soul has to undergo are for its sins. When it is freed from sin, it will be freed from transmigrating, will no longer be connected with a natural body, but will return to God, and be re-absorbed into his being. If a soul has sinned much, and is very vile, it will be born into the body of a degraded animal, as a pig or a dog. If it has been pretty good, it will occupy the body of a better animal, as a horse or a man, etc. Warburton and Knapp say this was a refinement of Plato's upon the original doctrine of transmigration. This was the only hell that Plato believed in. The vulgar notions of hell, hades, tartarus, and the torments there, he rejected as fables, though he often speaks of them in an accommodation to the popular notion. So say Leland and others.

Plato held that the soul was a part of God. Thus writes Bishop Warburton: "Plato, without any softening, frequently calls the soul God, and a part of God." (Divine Lega., vol. ii. p. 220.) This is one of his strongest proofs of the soul's immortality. As a part of God, it will be re-absorbed into him either at death or as soon as it is sufficiently purified by transmigration. With Plato, the soul was immortal only as a part of God, into whom it would finally be re-absorbed, and lose all personal existence.

(To be Continued.)

THE bad fact of sin is still in the world. And by sin, we mean, not a mere mishap that ensues upon a lack of knowing; not the inconvenience that follows, as a necessity, from the inability of a finite intelligence, but the actual loss that comes to souls by wilful and positive wrong-doing. Sin being still here, and having the race and the individual in its death-grip, we still need a Saviour, who, by renewal in us, makes us able to break out of

its fetters and be free. A real, tender, strong Saviour is still the most quickening and blessed tidings announced among men. Law is good, Science is good, but personal Love and Help are better. We understand quite well why so great a spirit as Paul could say, "Jesus Christ is all and in all." For if it were not for this ever replenishing Christ, humanity would be neither equal to utter a science nor obey a law.

Prejudice against Truth.

[H. D. CLARKE, who labored with Eld. Rogers in the Seventh day Baptist tent the past summer, gives in the *Sabbath Recorder* the following conversation with a minister on the subject of the Sabbath. We notice that those of that denomination who are, providentially as we trust, led out to labor more directly in the cause of Sabbath reform, come more in sympathy with the efforts and the means put forth by the S. D. Adventists. May the blessing of Heaven attend all alike who are trying to lift up the standard of the Sabbath of Jehovah, and his down-trodden precept. ED. SIGNS.]

"I called yesterday upon a reverend gentleman, and after a pleasant conversation with his family, I asked him if he had decided to keep all the blessed commandments of God, and that included the fourth. He did not wish to consider the matter or talk about it, but I pressed the question, when he said he felt well satisfied with his Sunday. 'My father and mother kept Sunday, were good people, and have gone to heaven, and I do not wish to depart from their practice.' 'But' I replied; 'your sainted father and mother might not have had the light that you receive.' 'Well, if I keep the rest of the commandments, I think it will be well with me at last. Why has God so blessed us while we kept Sunday?' One of the family remarked that 'God never named the days of the week, hence we did not know whether Sunday was first or seventh day.'

"Did you ever read the first chapter of Genesis?"

"Yes, sir."

"Do you claim 'lost time,' so you do not know when First-day comes?"

"No, sir; there has been no lost time."

"What, then, do you think of the fourth commandment?"

"The commandment does not say keep the seventh day, but a seventh part of time."

"Will you repeat the commandment just as it reads?"

"Well, it don't mean the seventh day."

"Do you, then, feel satisfied that any week day may be observed as the Sabbath?"

"I desire uniformity about it."

"Very well, for the sake of uniformity, if all parties will consent to it, would you be willing to keep holy the Wednesday?"

"No. It must be Sunday!"

"Such is the argument of a religious teacher and his excellent family. Did ever mortal listen to such nonsense? 'It is time for thee, Lord, to work; for they have made void thy law.'

"Such conversations are numerous with professed gospel ministers, and a fair sample of their loose notions and lack of conscientiousness on vital questions of the day. 'Like priests, like people.' May God stir up his people as never before to see the darkness of the times."

Fourteen Days of Happiness out of Fifty Years' Reign.

ABDOULTRAHMAN was one of the richest kings in history. He was one of the Moorish kings in Spain, and his life runs somewhat like Solomon. His palaces were among the finest in the world; more than one thousand marbles, brought from Spain, Africa, and Germany, adorned his mansion. His chairs, knives, forks and plates were made of gold, and his waiters were dressed in the most gorgeous manner. Pictures framed with gold and marble, inlaid with gold and precious metals, were set about the walls. His subjects were all servants. At the chase, twelve thousand horsemen, dressed in the most brilliant and gorgeous apparel, attended him. His hunting pavilion was of vast dimensions. He had all the earth could give, and yet he had no enjoyment and a few years after his death the following was published:—

"From the moment when I began to reign, I have recorded those days in which I enjoyed real and undisturbed pleasure. They amount to fourteen. Nothing seemed wanting to my happiness; riches, honors, to say everything, sovereign power. Fifty years have I reigned, and in so long a course of time can count but fourteen days which have not been poisoned by some vexation. Mortal man, consider what this world is and what dependence is to be placed upon its enjoyment. Alas! such moralizings are idle to change the course of the moralist, for they come from the late discovery that all is vanity."

LEAD THOU ME ON.

SEND kindly light amid th'encircling gloom,
And lead me on;
The night is dark, and I am far from home;
Lead thou me on!
Keep thou my feet; I do not ask to see
The distant scene; one step enough for me.
I was not ever thus, nor prayed that thou
Should'st lead me on.
I loved to choose and see my path; but now
Lead thou me on!
I loved day's dazzling light, and spite of fears,
Pride ruled my will. Remember not past years!
So long thy power hath blessed me, surely still
'Twill lead me on,—
Thro' dreary doubt, thro' pain and sorrow, till
The night is gone,
And with the morn those angel faces smile,
Which I have longed to see, the dreary while.

Modern Spiritualism.

DANGERS OF MEDIUMSHIP.

NOTWITHSTANDING all the evidence that has from time to time been presented to the world, of the Satanic origin and evil tendency of these spirit workings, many are so deluded as to court the influence of these spirits, and desire to be developed as mediums. We would that our words of warning could reach the ears and touch the hearts of all such. But Spiritualists will claim that we magnify the danger—that we view the subject from a wrong stand-point, and with eyes of prejudice.

It has been our aim throughout this work to present Spiritualism as it is,—and as it is presented to the world by its own adherents and advocates. We have not offered as evidence the testimony of their enemies, or of those not well acquainted, by observation and experience, with its workings. Let this fact be marked. We now propose to examine the subject of the dangers of mediumship or spirit control, and this altogether in the light of proofs presented by themselves. The following points are presented to us by spiritualistic data:—

1. The spirits control the mediums, acting, not only independent of, but against, their wills.
2. The spirits have all the evil dispositions, propensities, and desires, of wicked, debased persons in this life.
3. These desires they had no means of gratifying until the recent discovery of mediumship.
4. Spirits do now gratify their desires by inducing such desires in the mediums, causing them to indulge in evil practices, of the gratification of which the spirits partake.

As some of the testimonies now offered bear upon more than one of these points, we shall not arrange the evidence under each head respectively, as that would involve the necessity of repeating them.

Of the great influence and power of spirits over the mediums, no one who has not examined the matter can have any idea. Dr. Gridley gives an account of an aged medium, of sixty years, living near him (in Southampton, Mass.), whose sufferings "in two months at the hands of evil spirits would fill a volume of 500 pages." Very little of this ever becomes known outside of the "circles." The following extract will give some idea of the above case:—

"They forbade his eating, to the very point of starvation. He was a perfect skeleton; they compelled him to walk day and night, with intermissions, to be sure, as their avowed object was to torment him as much and as long as possible. They swore by everything sacred and profane, that they would knock his damned brains out, always accompanying their threat with blows on the forehead or temples, like that of a mallet in the hands of a powerful man, with this difference, however; the latter would have made him unconscious, while in full consciousness he now endured the indescribable agony of those heavy and oft-repeated blows; they declared they would skin him alive; that he must go to New York and be dissected by inches, all of which he fully believed. They declared they would bore holes into his brain, when he instantly felt the action suited to the word, as though a dozen augurs were being turned at once into his very skull; this done, they would fill his brain with bugs and worms to eat it out, when their gnawing would instantly commence. . . . These spirits would pinch and pound him, twitch him up and throw him down, yell and blaspheme, and use the most obscene language that mortal can conceive; they would declare that they were Christ in one breath and devils in the next; they would tie him head to foot for a long time together, in a most excruciating posture; declare they would wring his damned neck off because he doubted them or refused obedience."—*ASTOUNDING FACTS FROM THE SPIRIT WORLD*, pages 253-54.

In a former article Judge Edmonds is

quoted as saying that entire spirit control, or the "exclusion of the medium's selfhood—a suspension of his own will," is very rare. See his "Spiritual Tracts," No. 4, p. 7. But this language proves that he believes that it does sometimes occur. An approach to it is given in his second volume on Spiritualism, Dr. Dexter being the medium. He says:—

"It was altogether a very extraordinary manifestation. It was conducted throughout with unusual and, indeed, unknown violence. He took entire possession of the Doctor, not merely of his arm, as others did, and the Doctor said he felt an almost uncontrollable desire to strike me, and to commit acts of violence." Appendix A, Vol. ii, page 512.

The following case was given in the 13th No. of the *Spiritual Telegraph*:—

"A lady who had joined the Methodist church, in Cleveland, only two weeks previous, was thrown into a magnetic or, as our Western friends call it, a spiritualized condition, and called for music; and after she had danced fifteen or twenty minutes, was suddenly released, and returned home, I presume none the worse for what she could not help."

Prof. Brittan thus speaks of Mr. Davis' mediumship:—

"During the delivery of 'Nature's Divine Revelations,' Mr. Davis was profoundly entranced, and so far removed from the sphere of outward consciousness as to be temporarily absolved from the obligations of the earthly life. . . . Of course in his state of waking consciousness he was no more accountable for what had been uttered during the trance than the reader is responsible for his dreams, or for unconsciously talking in his sleep."—*TELEGRAPH'S ANSWER TO MAHAN*, pp. 8, 9.

Of mediumship, he further says:—

"We may further add, in this connection, that the trance mediums for spirit intercourse, are equally irresponsible. Many of them are totally unable to resist the powers which come to them from the invisible and unknown realms."—*Id.* page 10.

This passive state of the mediums in all forms of manifestation has long been inculcated by the spirits. The following was published in 1852:—

"Such is the physical and mental condition of minds that we intend to make a great change in them before we write what will be necessary. The writing will not be the commencement of our work, but will follow other manifestations as soon as will be expedient. . . . The writing will be executed with great rapidity, when mediums shall become wholly passive."—*PILGRIMAGE OF THOS. PAINE*, page 250.

A well-known Spiritualist writes:—

"I have seen a medium gently magnetized and thrown into a trance in one minute by the imperceptible influence of the spirits, in accordance with their own original proposition, reluctantly acceded to by the medium and her friends; during which, sometimes she had visions of the spirit world, and at others became entirely non-cognizant of everything transpiring in either world. In the latter case, the spirits, as previously promised, made use of her organs of speech, unconsciously to herself."—*BALLOU*, quoted by Dr. Hare, page 320.

The following scene of the possession of a medium is described by Dr. Gridley, who offers the fullest proof of the truth of his statements:—

"We have seen the medium evidently possessed by Irishmen and Dutchmen of the lowest grade—heard him repeat Joshua's drunken prayers, exactly like the original—imitate his drunkenness in word and deed—try to repeat or rather act over his most brutal deeds (from which for decency's sake, he was instantly restrained by extraordinary exertion and severe rebuke)—snap and grate his teeth most furiously, strike and swear, while his eyes flashed like the fires of an orthodox perdition. We have heard him hiss, and seen him writhe his body like the serpent when crawling, and dart out his tongue and play it exactly like that reptile. These exhibitions were intermingled with the most wrangling and horrible convulsions."—*ASTOUNDING FACTS*, page 19.

Much more to the same intent might be added, but this will not be dissented from. The power of spirits to control the mediums is very great; indeed it is unlimited, as these testimonies show. And we shall presently show how this power is used and abused. Closely connected with the foregoing are some of the following, given to show the disposition of the spirits. Says Dr. Randolph:—

"Many of these denizens of the mid-regions of space are insane—in the higher sense all are so—and to them lust and its gratification, dram-drinking and mal-practice of all sorts, is a reality."—*DEALINGS WITH THE DEAD*, page 150.

"Another admitted that he was drowned in consequence of getting dead-drunk. On

being asked if he was happy, he answered, 'Damned happy.' Having evidently been a seaman, who had sailed under an officer who was present, he had preserved the usual fondness of sailors for tobacco and grog. This propensity he could not avoid displaying, notwithstanding his having passed death's dread portal, and the obvious inutility of expressing to mortals his craving for these pernicious stimulants. Thus it appears that in the spirit world one means of retribution for the indulgence of bad propensities in this life, is subjugation to their ungratified cravings."—*DR. HARE, SPIR. SCI. DEM.*, page 137.

In offering the testimony of Judge Edmonds, we refer to the evidence of the reality contained in the first extract. He describes a tall, vicious-looking woman, very dirty, hair gray, teeth gone, eyebrows heavy, and a snaky pair of eyes. She was beating a child of four or five years. He then says:—

"I next observed a well-dressed female sitting by the wayside, apparently in great distress. She had been driven out of his dwelling by the man for whom she had sinned on earth—for whom she had retained, even in death, an insane attachment, and whose company she had sought as her only solace in the spheres."—*Vol. ii. p. 186.*

He directed her to a mountain where she might see a better country; and taking the child, she started. In a note, page 189, he says:—

"Now, in August, 1854, the spirits of the female and of that child have approached and spoken to me through a medium. She gave her name, and said she was a French woman, and lived in Paris during the reign of Louis Philippe. She spoke of her parents, her husband, and of her brothers and sisters. She gave me some little account of the progress she had made, and said she had not yet attained the base of the mountain towards which she was traveling."

In the same connection he gives the following ludicrous account of the freaks of a mischievous boy and of his punishment:—

"On the opposite side of the way, I observed what seemed to be a full-grown boy, had caught a dog, had split open his tail and put a stick in it, merely to enjoy the sport of seeing his sufferings. He then turned the dog loose, and stood enjoying the scene. The attention of the owner of the dog was drawn to his cries, and discovering the cause, he beat the boy, who, being as cowardly as he was cruel, fled, but was pursued, and beaten, and kicked far up the road."—*EDMONDS*, Vol. ii. page 182.

If any man had tried to get up a burlesque on Spiritualism he could not have exceeded the above. Only to think of a spirit boy splitting a spirit dog's tail, and putting a stick in it for spiritual enjoyment! Surely, he needed the "gravity of a Judge" to be able to record this. However, with all its ludicrousness, it is good proof on the point in question. The following is as disgusting as the last is ridiculous:—

"At the door of one of the hovels, that stood a little back from the road, I saw a female who seemed to be about twenty-six years old. She was round and full in appearance—was a dark brunette, with painted cheeks. Her whole appearance, garb, and manner, were meretricious, and she had taken up her position there to entice some one to enter her dwelling. At length a man in passing turned aside, under the influence of passions which had marked his earthly career, and with her entered the house. I saw they were both influenced by the same passions, but were incapable of gratifying them. The woman became furious. She raved wildly, and in her insatiate rage she dashed the things around her to pieces. The man enjoyed her anger, and she raged at him for laughing at her. She seized a chair, and aimed a blow at him. He evaded it, and with his fist knocked her down. He struck her in the neck just below her chin, and when she fell he gnashed his teeth in his rage, and stamped with his feet on her breast. He kicked her in the side several times, and rushed from the house."—*EDMONDS*, Vol. ii. page 182.

The above are but samples, and not the most horrible, of the scenes in the spirit land, described by Judge Edmonds. Dr. Randolph records the following experience of a spirit:—

"As I gazed out upon the surrounding glories of my new world, I could not forbear or repress a desire, if possible, to take one glance at those who yet dwelt in infamy, although disembodied. . . . Suffice it that I beheld scenes of lust, insanity, debauchery, and all vileness, sufficiently dreadful to appall the stoutest heart of any sane one who dwells in the same awful phantasies and evils."—*DEALINGS WITH THE DEAD*, pages 143-4.

EDITOR.

(To be Continued.)

Do RIGHT to-day, and you will always.

Self Deceived Professors.

THOUSANDS of hypocrites embark themselves in the profession of religion in a calm; but if the wind rises and the sea rages and they see that religion will not transport them safely to the haven of their earthly hopes and expectations, they desire to be landed again; for they never intended to ride out a storm for Christ. "He endureth for a while; but when tribulation or persecution ariseth because of the word, by and by he is offended."

But yet it is not every trial by sufferings that separates gold from dross; and therefore my business will be to show when the fire of sufferings and persecutions is hot and vehement enough to separate them; why it must needs discover hypocrisy when it is at that height; and what advantages sincere grace has to endure that severe and sharp trial.

The fire of persecution, or sufferings for religion, may be judged intense and high enough to separate gold and dross.

When religion exposes to imminent hazard our deepest and dearest interests in this world: such are our liberties, estates, and lives; then it is a fierce and fiery trial indeed!

Sometimes it exposes the liberties of its professors: "The devil shall cast some of you into prison." Sometimes their estates: "Ye took joyfully the spoiling of your goods." And sometimes their lives: "They were stoned, they were sawn asunder, they were slain with the sword." While it goes no higher than some small inconveniences of life, reputation and sense of honor will hold a false heart; but when it comes to this, few will be found able to endure it but those who expect to save no more by religion than their souls, and account themselves in good case if they can but save them with the loss of all that is dear to them in this world. Here the false heart hesitates; here it usually wearies itself.

The fiery trial is high when there remain no visible hopes of deliverance, or outward encouragements to sense that the scene will alter. When "we see not our signs, there is no more any prophet, neither is there among us any that knoweth how long," as the case was with the church, Psalm 74:9, then our hands hang down and our hearts faint. Nor is it to be wondered at, when the length of troubles proves so sore a temptation even to the upright, to put forth their hands even to iniquity. If such a temptation shake such men as build on the rock, it must quite overturn those whose foundation is but sand.

When a false professor is engaged alone in sufferings, and is singled out from the herd, as a deer to be run down, it is a thousand to one but he quits religion to save himself. Good company will encourage a faint-hearted traveler to go on a great way; but if he is forsaken by all, as Paul was, with no man to stand by him—if left alone, as Elijah was; what can encourage him to hold out? Indeed, if false professors had the same visible supports these good men had, that the Lord was with them, that would keep them steady; but wanting that encouragement from within, and all shrinking away from without, they quickly tire.—*Flavel.*

Never Forget Anything.

CHARGE your mind with your duty. That is largely the true definition of faithfulness. But memory and mistakes are used as apologies a great deal oftener than necessary. A boy beginning business life will generally lose his place who pleads such an excuse more than once or twice.

A successful business man says there were two things which he learned when he was eighteen, which were afterwards of great use to him, namely: "Never to lose anything, and never to forget anything." An old lawyer sent him with an important paper, with certain instructions what to do with it.

"But," inquired the young man, "suppose I lose it; what shall I do then?"
The answer was, with the utmost emphasis, "You must not lose it!"
"I don't mean to," said the young man, "but suppose I should happen to?"
"But I say you must not happen to! I shall make no provision for any such occurrence. You must not lose it!"

This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing he could do it. He made such provision against every contingency that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay.—*Youth's Companion.*

OVERBURDEN not thy memory to make so faithful a servant thy slave. Have as much reason as the camel, to rise when thou hast thy full load.

The Signs of the Times.

"Can ye not discern the signs of the times?"

OAKLAND, CAL., FIFTH-DAY, OCT. 23, 1879.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } EDITORS.

J. H. WAGONER, RESIDENT EDITOR.

Our Weeklies.

NOT long since we remarked that there is no rivalry between the SIGNS OF THE TIMES and the *Advent Review*. We say further, there is not even a feeling of indifference between them. They are engaged in the same work, and supported by the same people. No separate interest is found in either establishment. They mutually rejoice in each other's welfare.

We dared not even hope during the present volume, to meet the expectations of the patrons of this paper. We have not, by any means, reached to our idea of what it should be, nor can we expect to while our duties are so many and so varied, and while so little aid is received from others, every one connected with the Office being so heavily taxed with cares and labors. Those who have charge of the various branches of the work here, are striving to the utmost of their powers to make it successful in the midst of financial pressure which has sometimes been felt very severely. The outlay has been necessarily large, and the past year has been one of the greatest stringency in money matters that California has ever experienced. Yet the blessing of the Lord has been with us, and we cannot complain of the patronage we have received.

The tract societies promised, last Fall, that if the SIGNS were put down to a low rate to clubs, they would raise the list to 10,000. This number has not been reached, but we have reason to be truly thankful for what has been done. During the last quarter of the last volume the list was increased about 200. We started in the present volume with an increase of over 800. Our increase at present, for this volume, is about 1,200. The advance system has been rigidly carried out; every name has been erased at the expiration of the time for which payment was made.

But we commenced this article to speak more particularly of the *Review*. Some time since we read in that paper some remarks made by a minister, in which he expressed the grief he felt in finding so many families of Sabbath-keepers without the *Review*, and some without even any of our periodicals. More recently we were informed by the editor of the *Review* that the increase of subscribers does not nearly correspond to the increase of believers as reported by the ministers. Some allowance may be made for this. Sometimes several converts are reported in the same family. And the increased number of our periodicals has, no doubt, some bearing on the case. Some take one paper, and some another, and they let that suffice.

There are some, even in our churches, who avail themselves of the club rates of the SIGNS, and thus get a paper cheaper than the *Review*. This ought not to be. The club system was not adopted for such purpose; it is solely for missionary work. We hope the number is not large, but we are convinced there are some such cases. And we expect it will be so. Some will always take the cheapest paper, and deprive themselves and their families of the benefits of the weekly visits of our church paper, to save a dollar, or the fraction of a dollar, for the year.

But the fact that there are families among our people who do not take any of our papers is one not pleasant to contemplate. We "call to mind the former days." We look back twenty years or more, when not a family of Adventist Sabbath keepers in the United States was without the *Review*. Then if any one professed the Sabbath and did not subscribe for that paper we did not consider him more than half converted to the present truth. We did not count upon him as a reliable member until this point was reached.

We recommend to our ministers to again make this a specialty, wherever they introduce the truth: to make it an object, and work toward it, to have the paper taken into every household where a profession of faith in the third angel's message is made. We are confident that the churches will grow into the spirit of the message, and come to the unity of the faith, much more readily where this is accomplished.

ETERNAL life is in Christ, by Christ, from Christ, with Christ.

Building Materials.

A BROTHER writes as follows:—

"I heard a Lutheran minister discourse on 1 Cor. 3, and on verse 12 he said that gold represented true faith, silver, true charity, and precious stones, true Christian graces. While wood, hay, and stubble represented false faith, false charity, and false graces. He tried to explain verse 15, but not to his own satisfaction, judging from what he said, and much less to that of his attentive hearers.

"1. What do these terms, gold, silver, precious stones, wood, &c., represent?"

"2. How can a man himself be saved if his work is lost, and what loss does he suffer if he is saved?"

It is not surprising that the minister could not satisfy himself on 1 Cor. 3:15, with such a fanciful exposition of verse 12. Yet he has noted commentators with him in this exposition. But with such an interpretation of the terms we see no way to evade the conclusion of Universalists; for if they who have false faith and false graces, or who live wrong lives, may yet be saved while their work, that is, their faith and actions, are burned, who will be lost?

The whole difficulty lies in giving wrong meanings to the terms used in verse 12. The builders are ministers of the gospel of Christ,—and no others. See verses 5-10. The materials are the converts made to their preaching; the building is the church. "Ye are God's building." See also verses 16, 17; Eph. 2:20-22; Heb. 3:3, 4; 1 Peter 2:5.

It is not true that a man may live an immoral life, and himself be saved while only his immoralities are burned. And it is not true that even a minister will be saved if he builds upon any other foundation than Jesus Christ. Some have self, the world, a name, or a salary, for their foundation, using the name of Christ and his cause as the means to accomplish their selfish and ambitious purposes. We have no idea that they will be saved, even so as by fire. "They have their reward."

The apostle gives a salutary warning. "Let every man take heed how he buildeth thereupon." All know that it is truth that there is a marked difference between the converts of different preachers, even if the preachers are truly honest and sincere in their devotion to the cause of Christ. The converts of some are noted for strength and steadfastness, while those of others are more apt to be unstable, and in greater proportion will apostatize. It is not our purpose to inquire particularly into the reason of this, or to point out the difference of methods or of the zeal of the individuals. But the fact is beyond dispute. A zealous preacher is more apt to have zealous converts than a lukewarm one. An intelligent, earnest, persuasive minister will build up a church of better materials than will the mere declaimer, however great his zeal. The one who declares the whole truth in faithfulness, and instructs the believers in all Christian duties as well as doctrines, will build up a stronger church than the one who shuns unpopular points, or attempts to lighten the cross. We know of nothing more profitable for the minister to study than 1 Cor. 3. It is easy to understand that the minister of the gospel, however sincere in his efforts, may not be so highly rewarded if he gathers comparatively unworthy materials for the "spiritual temple," as if he labored more prudently, more in harmony with the design of the divine plan, and so had materials better prepared for the building.

Postal Card Sermon.

A FRIEND sends a postal card with the following hints on prayer:—

In order that our prayers may be answered.

1. We must ask in the name of Jesus. John 14:13, 14.
2. We must abide in him, and have his word abiding in us. John 15:7.
3. We must keep the commandments of God. 1 John 3:22.
4. While we pray we must give thanks. Col. 4:2.
5. We must seek spiritual things first. Matt. 6:33.
6. We must also pray for all saints. Eph. 6:18.
7. We must pray "in the Spirit" of God, and according to his mind. Jude 20; Eph. 6:18.
8. We must have no hard feelings toward any one. Mark 11:25.
9. We must not babble, or use vain repetitions. Matt. 6:7.

10. We must not ask for worldly purposes or fleshly desire. James 4:3.

11. We must pray in faith. James 5:15.

12. We must not doubt God will keep his word. Mark 11:24; 1 John 5:15.

Sanctification.

THE following is from a letter written by Sister White, Oct. 8:—

Our camp-meeting at Rochester, Ind., is now ended. We came upon the ground in an exhausted condition, took cold from dampness gathered in the tent, which caused us to labor with great difficulty through the meeting. But this has been a good meeting, and very profitable for Indiana. I felt the burden of urging upon the people the necessity of obtaining an individual experience in the things of God, that their spiritual prosperity depended upon close and constant connection with him.

Many were so absorbed in the cares of this life, they were neglecting their higher interests. I felt the danger of this people and the Lord gave me a special testimony for them. Sabbath there was deep feeling in the meeting; quite a number came forward for prayers, several who were making their first move on the Lord's side. After prayer was offered for these, they repaired in small companies to several tents, and a minister was chosen for each tent where they were gathered, and the work was carried forward that had begun in the large tent. These meetings were characterized by deep feeling. Several stated that they came to the meeting prejudiced, but they were going home to keep the Sabbath and unite with this people.

The attendance on Sunday was good. The congregation seemed to be of the best class of society, and listened with attention.

Monday at five o'clock, by the call of the bell, we assembled under the tent. During the night I had been so burdened that I could not sleep, and spent these wakeful hours in pleading with God in my own behalf, and in behalf of the ministers of the Indiana Conference. I had the assurance that God would reveal himself to us, and give us help in our time of need. The Lord strengthened me to bear the testimony he had given me, to the ministers in particular.

The false theory of sanctification had threatened not only the unity and harmony of families, but the peace and prosperity of the church. Upon this subject I had a special testimony to bear.

This false sanctification is most dangerous and deceptive in its influence upon all who accept it. A peculiar atmosphere surrounds them, an influence which, when brought in contact with others, if not discerned, is breathed in unconsciously by the receiver. This atmosphere is charged with poison which is death to spirituality. There are no snares of Satan more hard to be discerned and defined, and souls be rescued from, than this delusion.

Those who accept this bogus sanctification do not hesitate to draw away from the body and set themselves up as criteria. They claim that the Lord is leading them, and do not seek counsel of the church, but move out independently, deceived in themselves and deceiving others. The poison of this so-called sanctification is inhaled, and the atmosphere, apparently so balmy, is intoxicating and destructive to those who are charmed with it. Each individual will have an independence of his own, claiming to be taught of God; therefore no one must get in their way or interfere with their course of action. This is as Satan would have it. The voice of the church, God's delegated power upon earth, is set aside and despised. These professedly sanctified ones are filled with vain conceit, and with presumption move on in their own wisdom, exhorting others to come up to the exalted standard of themselves. They disregard the teachings and prayer of Christ that his disciples may be one as he was one with the Father, "that the world may believe that thou hast sent me." The unity and oneness of the church was to be the living epistle, known and read of all men. The world was to see in their harmony and love for each other the life of Christ exemplified.

Individuals who will strike out upon some new light and some new truth, independent of the body, are pursuing a course directly contrary to the word of God. If they have any influence over others, it is to disaffect them and lead them away from the watchcare, counsel, and strength of the body. And the very ones who claim sanctification, have in

their hearts insubordination, pride, envy, jealousy, and evil surmising of their brethren. They sit as judges upon the life and character of their brethren. These are the fruits generally to be found growing upon the tree of false sanctification. This class have graduated. They suppose they have come to the knowledge of the truth. If they attend camp-meetings, they will think they are so far ahead of the servants of God who labor in the meetings that they cannot learn anything, therefore the word or message of instruction God gives his servants for the people is not for them. They will generally be found drawing one or two away, holding them in conversation, imparting to them the great light they suppose they have; and thus some are deprived of hearing the message of God to the people. These self-deceived men are drawing away souls from the body, scattering from Christ, and bringing in dissension and division. Individual experience is set above the authority of the church, and their example leads others whom they deceive to regard lightly the voice of counsel and admonition of the church. This course has worked the ruin of very many souls in every age of the world. As children in the family of God we need the wisdom and experience of matured Christians to direct, to encourage, and to defend us in times of danger, and to lead on to constant growth in grace, and to seek daily attainments in the knowledge of the truth and true holiness.

In the ministry of Christ and his apostles, those who were converted to the truth were brought into church relationship; and every stray, lost sheep that was found, was brought to the fold of the church, that under the direction of the Master, through the undershepherds, they might go in and out and find pasture. God has instituted his church and delegated to it his authority and power. He has given it the inspired oracles, provided it with pastors and teachers to carry forward his work on the earth when he should leave it. At a later date, when the church was weakened by its individual members being led into errors, and spiritual life was chilled and palsied by backslidings, the inspired apostle exclaimed, "I am jealous over you with a godly jealousy." "But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds be corrupted from the simplicity that is in Christ." Nothing is so demoralizing, so enfeebling to the church, as to have her individual members obtain a burden upon this false sanctification, which leads them away from the simplicity of the gospel of Christ. Satan always leads this class away from the church, and leads them to regard the church far behind them in spirituality and experience. The power and glory of God is revealed in his church. Here God gives the blessings of his grace. Here he reveals the mysteries of his will.

There have been and always will be tares among the wheat, the foolish virgins with the wise, those who have no oil in their vessels with their lamps. There was a covetous Judas in the church Christ formed on earth, and there will be Judases in the church in every stage of her history. But because there are such, it does not do away with the fact that God has a church. There were murmurers, envious and jealous ones in the tribes of Israel, journeying to the promised Canaan; but notwithstanding, God led them by a pillar of cloud by day and a pillar of fire by night. The deceitful hearts of individuals will lead them astray because they see imperfections in the church, but these very ones have defective characters that they do not discern. These very ones are capable of being useful in the church were they connected with the great Head of the church. But if they choose to be presumptuous, and in self-sufficiency draw off on some tangent, the church will move on without them. Every member of the church is bound by the most solemn vows to advance its interests, and to labor unselfishly and devotedly for its success.

The prosperity of the church depends upon the faithfulness, purity, and zealous action of its individual members. Christ "loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

If all who are ambitious for distinction above their brethren could estimate to what a depth of humiliation Christ submitted for their sakes, and learn from the cross of humiliation to be subject one to another, there

would exist in the church a simplicity and power which would have a telling influence on the world. Through the cross we may learn the love we should have for our fellow-men, and the value of souls for whom Christ died, and our works, in self-denial to save the perishing souls around us will correspond with our faith.

Answer on 2 Cor. 5:1-8.

A READER of our paper requests us to harmonize 2 Cor. 5:1-8, with the views taught by Eld. Canright in his articles on the soul of man. We give the following, written by Eld. J. N. Andrews, as a sufficient answer. We consider it an excellent exposition of this text.

2 Cor. 5:1-10: "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the Heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight;) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

1. The apostle represents the Christian as having two houses, one a temporary structure, called a tabernacle because liable at any time to be taken down; the other an eternal house, because incapable of dissolution.
2. The tabernacle or temporary house is our mortal body, or the present state of mortality.
3. The eternal house is our immortal body, or immortality itself.
4. The dissolution of the tabernacle or temporary house, is the unbuilding of the mortal body by death.
5. At death we have the eternal house, not in actual possession, but by God's promise, which is then ours without condition.
6. For the eternal house, or house from Heaven, is the immortal body, or more properly it is immortality itself. And this is not given till mortality is swallowed up of life.
7. But mortality is swallowed up of life, not at the death of the body, but when it is raised from the dead.
8. The unclothed or naked state is that of death, for the tabernacle is dissolved, and the eternal house exists only in God's promise. The man has laid down the mortal life, and has not yet laid hold on the immortal life. He is asleep in death.
9. Paul did not desire this state of death, but did desire the state of immortality in the resurrection.
10. This immortal state is that for which God hath wrought man.
11. The indwelling of the Spirit of God is the earnest or pledge, not of death, but of the resurrection or immortal state.
12. Paul speaks of the first of these houses in which we have always lived as our home, and so long as we continue in this home we are absent from the Lord.
13. He was "willing rather," that is, he chose to be absent from the mortal body and present with the Lord. But this cannot mean that he chose death, for he expressly declares in the previous verses that he did not.
14. But as he has used the figure of two houses, one a temporary structure in which we have always lived, and which for that reason he calls home, and the other an eternal house, so now he speaks of moving from our home, when we are absent from our mortal body, and present with the Lord in immortality. Until the resurrection, Paul did not expect to be with Christ. 1 Cor. 15:32.
15. Let it be observed that there is but one house at a time, for the two houses are simply the body in its mortal and in its immortal state. The figure is like that used with respect to conversion, when it is said that we put off the old man and put on the new, and yet these are simply two conditions of the same mind.

16. And the apostle fixes the time when we shall appear in the presence of Christ to receive our reward, and that time is the Judgment. It is manifest that Paul looked not to death, but beyond it to the immortal glory of the resurrected saints in the presence of Christ.

The United States in Prophecy.

(Continued.)

THE UNITED STATES HAVE ARISEN IN THE EXACT MANNER IN WHICH JOHN SAW THE TWO-HORNED BEAST COMING UP.

THE manner in which the two-horned beast was seen coming up shows, equally with its location and its chronology, that it is a symbol of these United States. John says he saw the beast coming up "out of the earth." And this expression must have been designedly used to point out the contrast between the rise of this beast, and that of other national prophetic symbols. The four beasts of Daniel 7 and the leopard beast of Rev. 13 all arose out of the sea. Says Daniel, The four winds of heaven strove upon the great sea, and four beasts came up from the sea. The sea denotes peoples, nations, and tongues, Rev. 17:15; and the winds denote political strife and commotion. Jer. 25:32, 33. There was, then, in this scene, the dire commotion of nature's mightiest elements, the wind above, the waters beneath, the fury of the gale, the roaring and dashing of the waves, and the tumult of the raging storm; and in the midst of this war of elements, as if aroused from the depths of the sea by the fearful commotion, these beasts one after another appeared. In other words, the governments of which these beasts were symbols owed their origin to movements among the people which would be well represented by the sea lashed into foam by the sweeping gale; they arose by the upheavals of revolutions, and through the strife of war.

But when the prophet beholds the rising of the two-horned beast, how different the scene! No political tempest sweeps the horizon, no armies clash together like the waves of the sea. He does not behold the troubled and restless surface of the waters, but a calm and immovable expanse of earth. And out of this earth, like a plant growing up in a quiet and sheltered spot, he sees this beast, bearing on his head the horns of a lamb, those eloquent symbols of youth and innocence, daily augmenting in bodily proportions, and daily increasing in physical strength.

Some may here point to the war of the Revolution as an event which destroys the force of this application; but this furnishes no objection; for, 1. That war was at least fifteen years in the past when the two-horned beast was introduced into the field of this vision; and, 2. The war of the Revolution was not a war of conquest. It was not waged to overthrow any other kingdom; and build this government on its ruins, but only to defend the just rights of the American people. An act of resistance against continual attempts of injustice and tyranny cannot certainly be placed in the same catalogue with wars of aggression and conquest. The same may be said of the war of 1812. Hence, these conflicts do not even partake of the nature of objections to the application here set forth.

The word which John uses to describe the manner in which this beast comes up is very expressive. It is *anabainon*, one of the prominent definitions of which is, "to grow or spring up as a plant." And it is a remarkable fact that this very figure has been chosen by political writers as the one which best illustrates the rise of our government. Mr. G. A. Townsend, in his work entitled, "The New World Compared with the Old," p. 462, says:—"Since America was discovered, she has been a subject of revolutionary thought in Europe. The mystery of her coming forth from vacancy, the marvel of her wealth in gold and silver, the spectacle of her captives led through European capitals, filled the minds of men with unrest; and unrest is the first stage of revolution."

On p. 635, he further says:—"In this web of islands, the West Indies, began the life of both [North and South] Americas. There Columbus saw land, there Spain began her baneful and brilliant Western Empire; thence Cortez departed for Mexico, De Soto for the Mississippi, Balboa for the Pacific, and Pizarro for Peru. The history of the United States was separated by a beneficent Providence far from this wild and cruel history of the rest of the continent, and like a silent seed we grew into empire; while empire itself, beginning in the South, was swept by

so interminable a hurricane that what of its history we can ascertain is read by the very lightning that devastated it. The growth of English America may be likened to a series of lyrics sang by separate singers, which, coalescing, at last make a vigorous chorus, and this, attracting many from afar, swells and is prolonged, until presently it assumes the dignity and proportions of epic song."

A writer in the *Dublin Nation*, about the year 1850, spoke of the United States as a wonderful empire which was "emerging," and amid the silence of the earth daily adding to its power and pride."

In Martyn's "History of the Great Reformation," vol. iv. p. 238, is an extract from an oration delivered by Edward Everett, on the English exiles who founded this government, in which he says:—

"Did they look for a retired spot, inoffensive from its obscurity, safe in its remoteness from the haunts of despots, where the little church of Leyden might enjoy freedom of conscience? Behold the mighty regions over which in peaceful conquest—*victoria sine clade*—they have borne the banners of the cross."

We now ask the reader to look at these expressions side by side: "Coming up out of the earth," "coming forth from vacancy," "emerging amid the silence of the earth," "like a silent seed we grew into empire," "mighty regions" secured by "peaceful conquest." The first is from the prophet, stating what would be when the two horned beast should arise; the others are from political writers, telling what has been in the history of our own government. Can any one fail to see that the last four are exactly synonymous with the first, and that they record a complete accomplishment of the prediction? And what is not a little remarkable, those who have thus recorded the fulfillment have, without any reference to prophecy, used the very figure which the prophet employed. These men, therefore, being judges—men of large and cultivated minds, and whose powers of discernment all will acknowledge to be sufficiently clear—it is certain that the particular manner in which the United States have arisen answers most strikingly to the development of the symbol under consideration.

We now extend the inquiry a step further: Have the United States "come up" in a manner to fulfill the prophecy in respect to the achievements they have accomplished? Has their progress been sufficiently great and sufficiently rapid to correspond to that visible and perceptible growth which John saw in the two-horned beast?

Every person whose reading is ordinarily extensive has something of an idea of what the United States are to-day; he likewise has an idea, so far as words can convey it to his mind, of what they were at the commencement of their history. The only object, then, in presenting statistics and testimony on this point, is to show that our rapid growth has struck mankind with the wonder of a constant miracle.

Said Emile de Girardin, in *La Liberte* (1868):—

"The population of America, not thinned by any conscription, multiplies with prodigious rapidity, and the day may before [long be] seen, when they will number sixty or eighty millions of souls. This *parvenu* [one recently risen to notice] is aware of his importance and destiny. Hear him proudly exclaim, 'America for Americans!' See him promising his alliance to Russia; and we see that power, which well knows what force is, grasp the hand of this giant of yesterday."

"In view of his *unparalleled progress and combination*, what are the little toys with which we vex ourselves in Europe? What is this needle gun we are anxious to get from Prussia, that we may beat her next year with it? Had we not better take from America the principle of liberty she embodies, out of which have come her citizen pride, her gigantic industry, and her formidable loyalty to the destinies of her republican land?"

The *Dublin* (Ireland) *Nation*, already quoted, says:—

"In the East, there is arising a colossal centaur called the Russian Empire. With a civilized head and front, it has the sinews of a huge barbaric body. There one man's brain moves 70,000,000. There all the traditions of the people are of aggression and conquest in the West. There but two ranks are distinguishable—serfs and soldiers. There the map of the future includes Constantinople and Vienna as outposts of St. Petersburg."

"In the West, an opposing and still more

wonderful American empire is emerging. We islanders have no conception of the extraordinary events which amid the silence of the earth are daily adding to the power and pride of this gigantic nation. Within three years, territories more extensive than these three kingdoms [Great Britain, Ireland, and Scotland] France and Italy put together, have been quietly, and in almost 'matter of course' fashion, annexed to the Union.

"Within seventy years, seventeen new sovereignties, the smallest of them larger than Great Britain, have peaceably united themselves to the Federation. No standing army was raised, no national debt sunk, no great exertion was made, but there they are. And the last mail brings news of three more great States about to be joined to the thirty: Minnesota in the north-west, Deseret in the south-west, and California on the shores of the Pacific. These three States will cover an area equal to one-half the European continent."

Mitchel, in his *School Geography* (4th revised edition), p. 101, speaking of the United States, says:—

"When it is considered that one hundred years ago the inhabitants numbered but 1,000,000, it presents the most striking instance of national growth to be found in the history of mankind."

Let us reduce these general statements to the more tangible form of facts and figures. A short time before the great Reformation in the days of Martin Luther, not four hundred years ago, this Western Continent was discovered. The Reformation brought out a large class of persons who were determined to worship God according to the dictates of their own consciences. Being fettered and oppressed by the religious intolerance of the Old World, they sought, in the wilds of America, that measure of civil and religious freedom which they so much desired. A little more than two hundred years ago, Dec. 22, 1620, the May-flower landed one hundred of these voluntary exiles on the coast of New England. Here, says Martyn, "New England was born," and this was "its first baby cry, a prayer and a thanksgiving to the Lord." U. S.

(To be Continued.)

Chico, Cal.

We pitched the tent in a quiet, yet nearly central portion of town, a little away from the main business part, and began meetings two weeks ago to-day. Have held seventeen services up to date. The audience has not been large but comparatively regular, an average attendance of about one hundred and twenty-five. Close attention is paid to the word spoken, and considerable inquiry is being made, and the people are searching their bibles as never before, some for contention, but most of them we hope, to know if these things are so. Excellent order has been preserved thus far. We have all the visiting we can do, at the tent and at the people's houses. Our temporal wants are mostly supplied by the people.

Bro. L. H. Church is with us and renders valuable service. We are all of good courage, and have good reasons to believe that some souls will be gathered out here who will make preparations to meet our soon returning Lord. We ask to be remembered in your prayers.

J. D. RICE,
Oct. 18. R. A. MORTON.

The North-west Passage Found.

PROFESSOR NORDENSKJOLD of Sweden, has made the voyage so long dreamed of through the North-east passage. Voyaging along the shores of Europe and Asia, and passing from the North Sea to the Arctic Ocean, and through Behring Strait into the North Pacific, he reached Yokahama in safety Sept. 2—having sailed from Gothenburg on his expedition July 4, 1878. He says:—

"I fully accomplished the object for which the expedition was sent out by Dr. Dickson, namely, a practical proof of the existence of a northeast passage. Then the Asiatic coast was followed, and St. Lawrence Bay was crossed to Port Clarence, Alaska. Thence we crossed the Koniyau, dredging carefully in order to determine the formation of the bottom of the sea, many specimens of the fauna and flora being obtained. The location, breadth, velocity and approximate volume of the currents of the Arctic and Pacific Polar currents were charted and calculated."

MANY persons claim to be firm in their principles, when they are only obstinate in their prejudices.

The Home Circle.

THESE HEARTS OF OURS.

THESE hearts of ours are sad concerns,
 Made up of many troubles;
 Yet, after all, one-half our woes
 Are only fancy bubbles;
 Are only little crinks that form,
 As knitting yarn untwisted.
 That soon will yield and straighten out,
 Where patience is enlisted.

We are too quick to take offence—
 Too proud to be forgiving;
 And prone to think the hardest task
 Is justice to the living.

For do we not the dead forgive,
 When tears with smiles are blended,
 And hearts at last forgive the wronged—
 The silent ones offended?

Each quick retort, or idle word,
 In angry moment spoken,
 A memory leaves that grieves at last,
 Some tender heart half broken.

Or, when too late to make amends,
 Some one has left us, saddened,
 We then may think by kindly words,
 True hearts we may have gladdened.

God sends the sun to cheer our lives,
 And night consoles the weary,
 And though we look on both unmoved,
 Their ways are never dreary.

So should our hearts be kind, and love
 Control our simplest actions,
 And "to forgive" our motives be,
 In every day's transactions.

For life is full of little things,
 The soul with sadness filling;
 Yet Summer comes 'mid Winter scenes,
 If but the heart be willing.

So stretch the hand of love to all;
 There's pleasure in forgetting
 Each little wrong our pride repels—
 Our hearts at last regretting.

—William D. Pollock.

The Boy Emigrant in the Quaker City.

"It was a dismal winter evening," said the governess, "neither snow nor rain, but such a sleet! Sleet that sent, that very day, some of our Philadelphians with broken bones to the hospital. The circle, however, in the doctor's pleasant parlor took little notice of the storm. We were so comfortable, the ample grate glowing with coal, and the gas lighted up everything. The doctor was resting in his large arm chair, after the fatigues of the day, and dividing his attention between his newspaper and the pursuits of his family. A five years' old girl was laughing merrily at a cat running after a string cut from the selva of flannel we were making up for the poor. An older daughter was busy with slippers she was embroidering for her father, and the only son was poring with delight over his Virgil—the book so distasteful to most boys, and we were all settled for the evening.

The servant-girl suddenly threw open the door and said in a slightly impatient tone, "An Irish beggar boy at the basement door."

She dared not neglect the doctor's strict orders, "Never send away beggars till I see them, if I am in the house." And he went immediately to the basement. There stood a boy of about fourteen years—one of the most ill-clad, uncared-for fellows that beg or steal in the street, and looking half-starved, too.

Provisions were ordered and quickly devoured, while the boy passed through close scrutiny. Underneath the torn garments, wild, uncombed hair, and unwashed face, was a clear eye, and a good humored, intelligent expression. He said he had heard of the doctor, and wanted to get work. Only yesterday he had landed from an emigrant ship, and had been robbed of all his money. He had stopped for the night at a hotel on Market street. He had been put in the room with another boy whose friendly ways greatly cheered him. But in the morning his companion was not to be found. Going to his purse he found it empty, and his bundle was gone.

"I felt very sore," he went on to say. "I ran to the landlord and told him how it was. He looked hard at me, and told me I lied. But he was afterwards kind, and gave me a good breakfast. He had changed his mind. I have had nothing to eat all day, and got no work. Nobody knows me, and I have no character; but I'll work anywhere, if I can earn a living.

"What kind of work do you want?"

"Any kind, sir."

The doctor looked about, and was quite at a loss. At last a thought struck him. There was a barrel of ashes mixed with a few bits of coal waiting to be carried out. And he turned to the boy.

"If you want to sift this coal from the cinders, I will pay you."

He set about it in good earnest, so that it was soon done. Putting some money in his hand the doctor told him to call the next evening.

"Where are you going, dear papa, this dark night?" asked his little girl anxiously—for he had taken down his coat and his umbrella, and was putting on his heavy boots.

"Never mind, my dear," and this always meant that there was to be no further questioning. He sallied forth on the slippery pavement from Walnut Street, across Chestnut, till he found the little hotel on Market street. He inquired about the emigrant boy, and the landlord gave the same account he had already heard.

"That boy tells the truth," said he. "At first I had no doubt he was lying—the old story, sir—scallawags are always crying robbed, robbed, to impose on you. But I understand their ways. This lad is straight-forward. I was sorry for him, but in too much hurry to mind much. I let him have his breakfast and go."

All the way home the doctor was trying to think of some way to help the poor little stranger, and next day he went round among his business friends seeking employment for him. The answers he received were curious.

"Anything on earth," said one, "but being bothered with a raw hand—above all, a fresh Irish boy."

"Just what I was wanting," said another, "only too late. I just engaged a boy yesterday."

"You ask me to take a strange boy," said a third; "why, my last boy had to go to the penitentiary for stealing. I want a boy but must know all about him beforehand."

Still the doctor did not lose heart. He was too familiar with the work of this sort, and finally he secured a situation. The boy was to have \$6 a month with board. He proved faithful and honest, and was full of energy. After seven months, he found a place for himself with better wages, spending part of his evenings in study. Meantime the doctor gave him advice in many ways.

Years rolled on. One cold evening we again gathered at the delightful home in Walnut street. The furniture and surroundings were not greatly changed. A small grandchild from the West and the mother were on a visit. The child's glee and a passage read aloud from the "daily" imparted unusual life. The son had received the highest honors of his class at a New England college, and the youngest of the household was eager for the arrival of her father, that he might hear of it. His "click" sounded at the front door, and he entered heartily into the common topic. But at the same time, and while caressing the baby who had rushed to him with open arms, it was plain that he, too, had pleasant news. There was a happy smile on his benevolent face, his whole countenance fairly lighted.

"Father has found somebody to help," whispered the little girl, "and he is in fine spirits."

Coming up the street an unknown person accosted him by name, heartily shaking his hand. He stopped, looking at him, and told him there was a mistake in the person.

"Don't you remember, sir, the little Irish boy that sifted your cinders one dark night to whom you gave a supper?" The doctor started. Before him was a handsome young gentleman. He told his own history somewhat like this: "What a desperate night to me! without home, friends, or money! Refused employment or food all day! You, sir, took me up and made a man of me. I have been highly prospered ever since. My second situation I gave up. The master had a brain disease, and his exactions became unbearable. I was soon, however, in another situation still better, having received recommendations from both employers. I put money all the time in the bank, and now I have capital enough to go into business myself, and have settled in a neighboring city. But I want to thank you for your kindness. Without you, I never could have succeeded. To you alone under Providence I owe it all." He was obliged to hurry away for the night boat. But his looks and his manner, even more than his words, showed the depth of his gratitude.

"It paid me a thousand times over," said the doctor, while a little mist gathered over his eyes. "They say I am sometimes duped. It may be true; and yet all the impositions of a lifetime are nothing to me—compared to one day like this."—*Christian Intelligencer.*

WE are so apt to remember people's faults even after they have become God's children; to keep their former sins still charged up against them, and to think of them all blemished and stained. No human life on earth has been spotless and complete. There has been but One in whom was no sin. Humanity is only a bruised reed.

Children's Manners.

I HAVE a decided liking for well-behaved children, a liking positive and avowed, and should I confess here to a dislike for rude, ill-mannered ones, I would not stand alone in the feeling, though I may in the confession; for I notice the ill-bred, uncivil child is never a favorite with either his play-mates or elders, though he may stand at the head of his class, may be good-hearted, full of fun and frolic, may possess many of the requisites to make him an agreeable companion and friend, yet if he is not courteous, if he has not learned good manners, people will not like him. When I see a child making himself disagreeable to all about him, just from thoughtlessness or want of training, I say, with a half groan, "Why doesn't his mother or sister teach him manners? It is a world of pity that he should spoil everything by his rude, uncouth, awkward ways."

Politeness has been defined as the outward expression of inner good will; but I have known people full of good will who did not know how to express it so as to please. Desiring to please and knowing how to please is two different things. It is training that changes the good will into the style of expression called politeness.

Assuming, my dear young friends, that you are unselfish and kind-hearted, which must be the foundation of all true politeness, we will throw out some hints that may serve as helps to you in the ordinary happenings of life, where, perhaps, rules may not apply.

There is a right and a wrong way of doing things; that is, the same thing may be done in such a bungling manner as to offend, or in such a nice way as to highly please. I am sure you do not wish to be offensive, when by a little thoughtfulness you may get in the habit of doing things in a pleasing way, and then, you will do them naturally without thinking about them at all.

There are certain rules in the formation of good manners that at first sight seem arbitrary, but, when looked into more closely, we find they are founded upon a basis of common sense. Many of you have heard them again and again from your careful mother, eldest sister, or family teacher, and if you remember and practice them I beg your indulgence while I talk for the benefit of those who have such busy mothers that they do not take the time to teach their children politeness, or those who have no mother to tell them the correct way of saying and doing things, or still those who have such indulgent mothers that they are blind to the clumsy, disagreeable manners of their children, and cannot see why others are annoyed by them. This sounds a little strangely, but I have an instance in my mind (and have known many such) of a little boy, who having been delicate when a child, had been unduly indulged and was simply let to grow up without training. When he came to go away to school, to make things easy and homelike, a family of cousins living near the school took him in their home. Now the children of this household had been properly trained in the courtesies of life, and this little alien had such bad manners without knowing it that he was simply laughed at. The thoughtful mother of this well-ordered home took him aside and gave him private lessons on behavior. He remembered what she told him, but wondered aloud why his own mother had not taught him these things. So, many another child has been led to wonder, on first going out from home, from the same cause.—*Christian Weekly.*

Be Kind to the Aged.

AGE, when whitening for the tomb, is a worthy object of reverence. The passions have ceased—hopes of self have ceased. They linger with the young, and pray for the young—and Oh, how careful should the young be to reward them with tender affection and with the warmest of love, to diminish the chill of ebbing life! The Spartans looked on reverential respect for old age as a beautiful trait of character. Be kind to those who are in the autumn of life, for you know not what sufferings they may have endured, nor how much of it may still be their portion. Do they seem unreasonable, to find fault or murmur? Allow not your anger to kindle against them; rebuke them not, for doubtless many have been the crosses and trials of earlier years, and perhaps their dispositions were less flexible than your own. Do they require aid? Then render it cheerfully. Forget not that the time may come when you may desire the same assistance from others that you render to them. Do all that is needful for the old, and do it with alacrity, and think it not hard if much is required at your hands, lest when age sets its seal on your brow, and fills your limbs with trembling, others may wait unwillingly, and feel relieved when the coffin has covered you forever.—*Christian Standard.*

Reports from the Field.

Solon, Ohio.

ELD. VOGEL came on the 20th, and spoke twice on the Sabbath question. We announced a review for the two following evenings. The Disciples kindly offered us their house, and Eld. Vogel remained to reply, which he did at the close of each discourse.

Eld. V. stated that he had learned some things by his discussion with Eld. Waggoner, and that some of the positions taken by himself in that debate were not correct. He made a labored effort to uproot the Sabbath in Eden, by trying to show that the days of creation were periods of thousands of years. He stated that the second and fourth commandments were not binding, because not found in the New Testament,—thus giving us the liberty to make and worship idols of gold, silver, wood, and stone; for where there is no law, there is no transgression. Rom. 4: 15; 5: 13.

He said that "God cut off all ten of the commandments and did not re-instate one of them; for he had no use for them whatever." If this be true, the flood-gates of crime are opened to a fallen, sinful race, and God will have no means of bringing man to judgment. Rom. 5: 13; James 2: 12; Eccl. 12: 13, 14. This was a stronger dose than is generally administered by D. D.'s, so it must be sugar coated by saying that "this is a dispensation of grace, not bondage; of principles, not law." But the Elder failed to give us chapter and verse where God has said that he will judge men by principles, and leave them to decide what those principles shall be. His effort only served to strengthen the cause.

The interest at North Solon remains good. One family have decided to obey, and others are on the point of decision. Pray for us.

R. A. UNDERWOOD,
 J. C. BARTLETT.

Sept. 30.

Denver, Colorado.

WE closed our effort with the tent to-day, and we can number about thirty who observe the Sabbath.

The temperance people are beginning a crusade, and we sold them our tent for enough, lacking twenty dollars, to buy a new one.

Brother Corliss has labored under great discouragements, but God has blessed his faithful labors, and he now begins to see good results. He remains here to close up the work, and I go to-morrow to Longmont, to help the young company there. This will be my address until further notice. Brethren and sisters, pray for the cause in Colorado.

Sept. 23.

A. O. BURRILL.

Keeneyville, Penn.

WE partially presented the Sabbath question before attending the camp-meeting at Hornellsville. We left our tent standing, the people assuring us that it would be perfectly safe in our absence. We found their word verified on our return. Commenced meetings again the 26th, and found the people anxiously waiting to learn more of the "present truth." Three or four were keeping the Sabbath, which number has now increased to nine or ten. The people here, as a class, are kind, orderly, and intelligent. Those who have taken a stand on the commandments are among the best in the place, and are all heads of families. Others have expressed themselves as "almost persuaded."

MILTON C. WILCOX,
 J. E. ROBINSON.

Clarksfield, Ohio.

OUR meetings still continue in the Congregationalist church, just across the street from where our tent was pitched. We expect to continue in this house until after our district quarterly meeting. Since the weather is better our average attendance is about one hundred and fifty. Occasionally we hear of a new one deciding to obey the truth. People here move very cautiously. Four members were added to the Wakeman church last Sabbath.

Our brethren in this vicinity are taking active measures to erect a meeting-house this fall, on the site where our tent was first pitched this summer. H. A. ST. JOHN.

Arapahoe, Neb.

OUR meetings closed here Sept. 14. We had several good Sabbath meetings. Fifteen signed the covenant. A vote of thanks was tendered us for our efforts in the children's temperance work. Received a cash donation of \$5.00, and disposed of about \$45.00 worth of books and periodicals. We praise God for the constant interest and attendance throughout over five weeks of meetings.

GEO. B. STARR,
 A. J. CUDNEY.

Bloomington, Ill.

As THE result of our efforts here, twenty have signed the covenant. Regular Sabbath meetings and Tuesday evening prayer-meetings are established. A Sabbath-school is organized with over thirty members. The tithing system is accepted, and the brethren have determined to carry it out practically. There is much opposition, and a bitter sectarian feeling against us. Four of the most prominent ministers have preached against us, and have been reviewed. In the minds of the unprejudiced, and those really hungering for the truth, the effort of the opposition has tended to strengthen rather than weaken them in the truth. We are of good courage. R. F. ANDREWS.

Mason, Mich.

WE have made some progress here the past week. Some have united with us who never made a profession before. The Lord met with us on the Sabbath, and moved upon the hearts of the unconverted. Three who had never before made a start, took their stand with us. At the close of the meeting we took an expression to see how many would keep the commandments, and some twenty arose. Then eighteen united with us in covenant. Yesterday a large company of us went eight miles west to Grand River, where six were baptized. We had a very pleasant and solemn scene at the water. The weather being more favorable, we shall keep our tent up another week, hoping that others will accept the truth. Pray for us.

T. M. STEWARD,
E. P. DANIELS.

Sept 29.

Oronoco, Minn.

THE interest has continued good here. Eight have taken a firm stand. Others are in "the valley of decision." Brethren, pray for us.

N. BATTIN,
L. H. ELLS.

Good Health.

Interesting to Medical Men.

DR. LEWIS H. STEINER, a Maryland medical man of some distinction, is not favorably impressed with the manner in which medical education is acquired in this country, nor satisfied with the liberal manner in which diplomas are scattered around. He delivered a lecture recently in Frederick county before the American Academy of Medicine, which has created some excitement on the other side of the continent. Dr. Steiner says: "Medical students are admitted to college without the least preparation in the way of preliminary studies. They are matriculated, in fact upon payment of their fees, and without any examination. And," continues the doctor, "young men who cannot even write or speak the English language correctly are received as matriculates in our medical schools, and rushed through the course with railroad speed, to claim the right, at the expiration of two short years of training, of ranking with the most learned members of a learned profession." Had any one outside of the profession said this, some medical gentleman would have taken offense. As it is, what Dr. Steiner says ought to set them to studying. The doctor next gave some interesting statistics: "There is one physician to every six hundred persons in the United States, one doctor to each hundred families, and on the basis of the supposition that a majority of them are ignorant, incompetent, and unfit for their business, the outlook is nothing to boast of." The statement of the doctor is well known to be true to some extent; so much so as to render the "M. D." of a "regular" institution far from an infallible assurance of reliability. In medical matters, as well as theological, the "people perish for lack of knowledge."

Very Singular Incident.

MRS. REBECCA FARRINGTON is the wife of William Farrington, and a daughter of William Burch, who lives about six miles from Farber, in Audrain County. A few weeks ago a very distressing fever succeeded Mrs. F.'s confinement, her physician (Dr. Vandeventer) reporting her pulse at one time at the almost unprecedented height of 160. During her illness she was at her father's, under the care of her mother. About an eighth of a mile from the house is an artificial pond for watering stock, to reach which a high fence must be crossed or a gate unfastened and opened. Mrs. F.'s illness, which finally assumed the form of erysipelas, was regarded as very dangerous, and her mother and kind women of the neighborhood kept constant watch over her, fearing a fatal termination of the disease at an early period. One night during their watching, and before the family had retired, all the nurses for a moment happened to leave the room. On

their return they found, to their amazement and consternation, that Mrs. F. had left her bed and the room itself, and after immediate search, could nowhere be found. Her father and others then penetrated the darkness of the yard, searching for her and calling her aloud by name. Going to the part of the yard nearest the pond and calling her, she answered from that direction. Hastening to the pond, her father found her in it, completely submerged except her head and neck. He and others speedily took her out of the water and to the room she had left, where she disclaimed all knowledge of what she had done, assuring her father that the sound of his voice restored her to consciousness while she was in the water.

From that very hour, as we are reliably informed, Mrs. Farrington commenced to recover, and is now completely restored to health.

And not so very singular, to those who are accustomed to treat fevers with water.

The Work of Opium.

OPIOPHAGY, otherwise called opium eating, has grown to formidable proportions in the United States. In 1867, when our population was 37,000,000, the amount of opium imported was 136,000 pounds; in 1876, with an increase of but 7,000,000 in the population, the importation had arisen to 340,000 pounds. Thus, during these ten years, while the population had increased only about 20 per cent, the importation of opium had considerably more than doubled. Much of it is used for medical purposes, but investigation has shown that the larger proportion of it is consumed by opium eaters. It is hardly credible, though it is given on doctors' authority, that in the city of Indianapolis there are nearly 500 of these, who made away with 900 pounds of the drug last year. In the State of Michigan statistics on the subject have been furnished by ninety physicians. They reported 1313 habitual users of opium, or an average of 13 cases within the observation of each of these physicians.—*Chicago Times*.

Effects of Eating Tea.

THE *Veterinary Journal* reports the case of the poisoning of Lord William Beresford's horse by tea, which it pronounces "unparalleled in the annals of veterinary or even human toxicology." A staff cook having left some pounds of tea in a sack, a Kaffir groom filled it with corn, and serving out the contents to a troop of horses, gave Lord William Beresford's charger the bulk of the tea, which was eaten greedily, and produced the most startling results. The animal plunged and kicked, and ran backward, at intervals galloping madly around, finally falling into a donga, where it lay dashing its head on the rocks, and was dispatched by an assegia thrust through the heart. The post-mortem appearances indicated extreme cerebral congestion.

Exercise Necessary to Strength.

If we accustom a lap-dog to live on chicken, cakes, and cream—to warm washings, aromatic soaps, blue ribbons, and soft rugs—we do perhaps a silly thing; but if after all this petting we turn him out in the cold without a bone we do a cruel thing. Nor is the matter amended if we have drilled him into perfect obedience, taught him to bark at certain signs, to sit up and beg, and to keep a biscuit on his nose till he is told to eat it; for all these arts and accomplishments will neither get him a crumb nor spare him a kick in the crowded streets. But this is virtually the practice of many parents towards their grown-up daughters, who are kept in a kind of stilled ease and plenty, are required to look to them for the commonest decision, and who, having been disciplined exactly in those qualities which will least help them in the battle of life, wake up one sad morning with the bitter blast of poverty blowing upon luxurious habits, and with the consciousness of not excelling in one single thing that can be exchanged for bread.

Only Intoxicated.

THE *Sacramento Record Union* reports a case of some interest in Washington, across the river. A lady found her chickens falling over and dying without any apparent disease. She accidentally discovered that brandy peaches had been thrown in the yard and the chickens had eaten them. They were dead drunk.

After a time they would get up and go about their business, suffering, no doubt, severe headache. Better not throw out any more brany fruit. Keep it and let the children eat it! Parents who use such peaches make drunkards of their sons and daughters! Liquor used in preparing dishes for the table depraves the appetite!—*California Christian Advocate*.

Secular News.

—The yellow fever is spreading in the South, in several States.

—Reports of Oct. 17 say that several frosts had occurred in the French wine districts.

—Henry C. Cary, the well-known writer upon political economy, died in Philadelphia, Oct. 13.

—New York City pays \$30,000,000 a year for beer, which costs about \$15,000,000. All a dead loss.

—A Paris paper asserts that the Emperor and Crown Prince of Germany have seceded from the Masonic Order.

—Geneva, Switzerland, has been visited this year by 1,400,000 strangers, of whom three-twentieths are Americans.

—The elections in Ohio and Iowa resulted in large Republican majorities. A Republican Senator will succeed Thurman, of Ohio.

—It is reported that a negro in Bridgeport, Conn., has gone insane over "pedestrianism." But why single out the poor negro for an example?

—Dr. Lemoyne of Washington, Pa., the cremationist, died recently aged 81. He directed that he should be cremated in his own furnace.

—Heavy frauds on the revenue by whisky men have been developed in North Carolina. Fraud and whisky are as inseparable as the Siamese twins.

—In Vienna, Austria, Oct. 17, the snow was six inches in depth and still falling. At Gratz it was several feet deep. This is unprecedented at this time of year.

—Toughened glass is now used for railroad ties in England. They cost per ton about the same as those of iron, but there are three times as many in a ton as of iron.

—A very disastrous flood occurred in the Province of Murcia, Spain. It is believed that over 100 persons perished. Later reports say the floods continue: 119 bodies have been recovered, four villages are in ruins, and thousands of peasants are wholly destitute.

—Four hundred kegs of powder exploded on a railroad train in Louisiana. The conductor and passengers, ten in number, were literally blown to pieces. The cars were demolished.

—After a long strike and in a lawless spirit, all the Fall River spinners have resumed work who can get work. They report that "many members of the Union are suffering for food."

—Heavy rains south of Rawlins, and the departure of the Indians, cause the withdrawal of troops from that point. They will be sent to the Indian country from the east through Colorado.

—The greatest mathematical curiosity of the age turns up in Kentucky. He has no schooling, and cannot tell how he arrives at the solution of problems. Facts are stated which appear almost incredible.

—Trouble has been brewing in Burmah for some time, and now the British Resident has been withdrawn. He has not been able to restrain the reckless course of the king and his followers, and it was deemed prudent for him to leave in time.

—Another Indian war has broken out in New Mexico. The fighting has been severe, and many settlers and miners have been killed. The Utes in Colorado have scattered so that Gen. Merritt can find no body of them together. It is supposed they have retired to the various agencies.

—Oct. 21, a stand in the fair ground at Adrian, Mich., fell, and 15 lives were lost, and a large number wounded. The stand was spiked together, instead of being morticed and braced. Both the owner and builder have been arrested for manslaughter, and they will be convicted if justice is done.

—The terrible railroad disaster at Jackson, Mich., has been quickly followed by lesser ones in various places,—two on the N. W. road, one of them near Baraboo, Wis., one on the Lake Shore road, near Glenville, Ohio; one near Belton, W. Va., and some others. More or less lives lost.

—Four thousand Afghans made a desperate attack on the British camp at Ali Kheil, Oct. 14, but were repulsed at the point of the bayonet, leaving on the field 40 killed and 200 wounded and two standards. The British pursued them two miles. The British loss was two killed and fourteen wounded. The latest intelligence is to the effect that the combined frontier tribes are retreating.

—A conference, composed of delegates representing 140,000 coal miners, was held at Leeds, Oct. 15. A resolution was passed in favor of a National emigration scheme, to lessen competition amongst miners. The scheme consists of a system of small weekly subscriptions, the subscribers after a certain time to ballot for chances to emigrate. Those going to America will receive £6 and passage money; to Australia or New Zealand, £12 and passage money.

—The Virginia City *Chronicle* records a most remarkable escape of a miner. A "cage" with six men was coming up a shaft, when one was thrown out at an irregular place, and though the speed was great he landed on a timber at the side of the shaft, 14 by 16 inches. On this narrow footing, close to the wall, he stood till the men descended from the top, expecting to find him at the bottom, dashed to pieces. His dangerous resting place was in pitchy darkness, 600 feet from the bottom.

Religious News and Notes.

—Moody and Sankey will soon hold a series of meetings in Cleveland.

—Three Protestant ministers died of yellow fever in Memphis this year, all Methodists.

—Of the 940 Professors in the nine Universities of Prussia, 82 teach Protestant, and 25 Catholic theology.

—Among the colored refugees in Kansas is an entire Baptist church of 300 persons, from Delta, La., led by the pastor and deacons.

—The Hartford Theological Institute is the only Congregational Seminary which has furnished any foreign missionaries this year.

—Rev. Mr. Moses, of Portsmouth, N. H., is said to be the oldest minister in New England. He is 96 years old, and has preached sixty-five years.

—The *Congregationalist* makes the statement that the regular receipts of the American Board for the year just closed, have fallen far short of the amount expended.

—The French Chamber of Deputies has cut down Episcopal stipends by 5,000 francs each, making 435,000 f. in all, and has voted to give 2,000 priests 1,000 f., instead of 900 f.

—The *Nashville Advocate* says the sales of their books to their own people average less than seven cents per annum! It seems hard to believe this, but we take it from a Methodist paper.

—The growth of Romanism in New England for the last thirty years has been large, but almost entirely through immigration. It is claimed that her gain has not been equal to the amount of immigration, as some have renounced Romanism since coming to this country.

—Mr. Grandison Fairchild is the father of three College Presidents, viz., Oberlin and Berea, Ohio, and Kansas State Agricultural. One of his sons-in-law is a Professor in the Michigan Agricultural College, and eight or nine of his grandsons are also College Professors.

—The Indian Salvador was hanged at San Rafael on the 2d. He confessed that he had committed six murders. The priest was with him in prison and he died under the odor of sanctity. And what does this signify, that so many murderers are attended and consoled by Catholic priests?

—The statistics of the Protestant Church in Berlin for 1878 reveal some curious facts. Only 69 per cent. of the Protestant children born in the year were baptized; only 35 per cent. of the marriages of Protestant couples were solemnized by a minister; and only 4,774 of the 9,535 Protestants who died were buried with religious services.

—The Welsh Baptists have some six conferences in this country, the largest of which is the Eastern Pennsylvania, with 30 churches and 2,500 members. In all, there are about 5,000 Welsh Baptists in the United States. It is stated that the younger Welsh people all learn the English, and but for immigration the Welsh churches could not be kept up.

—Rev. J. Kekela, who has for twenty-four years been a missionary on the Marquesas Islands, was in San Francisco last week, and left for Honolulu on Wednesday. He possesses a gold watch presented to him by President Lincoln for saving the mate of the American whale ship *Congress*, in 1864, from the hands of cannibals who had already bound him and intended to cook and eat him.

—Dr. Schaff writes that the consideration of heathen missions at the Alliance meeting in Basle, "led to an important action of the Conference—a solemn protest against the infamous British opium trade in China, which was forced upon that vast empire against its will, at the point of the bayonet, and is one of the chief obstacles to the progress of Christianity in the East. A heathen nation protests against the poison, and a Christian nation forces it upon them."

—A church bell which has just left a Troy foundry for Persia, will have certain peculiar associations attached to it. The funds for its purchase were given by a Presbyterian Sunday-school in California, and it is intended as a memorial to Mrs. Hattie Lyman Stocking, who died at Assam, on the River Tigris, in Persia, 150 miles from the site of ancient Nineveh. After it arrives at an Oriental port it will have a journey to make of several hundred miles on the backs of horses. It will be used for the church at Assam.

—The Rev. Dr. N. Brown, missionary in Japan of the American Baptist Union, writes that he has completed the translation of the New Testament into the Japanese. He says since his arrival in Japan, six and a half years ago, his time has been about equally divided, exclusive of his regular missionary duties, between the study of the language and translating. He doubts "if there is any Eastern language into which the New Testament could be translated in a shorter time or one capable of expressing more naturally and truthfully the thought of the original." He transferred only two or three words in Greek—such as "Amen" and "hyssop."

—*Zion's Herald* says most truly: "There is no conflict between science and religion: it is only between certain scientists and a distorted view of revelation. Science and true religion are one and inseparable, born of the same omniscience and equally leading the humble student back to the same fountain-head of knowledge and virtue."

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCT. 23, 1879.

General Conference.

JUST as we go to press we learn that the General Conference of Seventh-day Adventists is appointed to convene at Battle Creek, Oct. 7. The General Tract Society, Publishing Association, Health Reform Institute, and Educational Society, will hold their annual meetings in connection with the Conference meeting.

Death of Eld. Maxson.

WITH deep regret we learn from an individual from Washington Territory, of the death of Eld. Maxson, of Walla Walla, which took place Sept. 28. We are surprised that we did not learn of it earlier. He died of erysipelas, and was sick eight days. His age was 62 years, 11 months, and 21 days.

Brother Maxson has done good service in the cause of present truth in Walla Walla and the country roundabout. His work was well done, and his memory will be cherished, not only by his own church, but by all the people of that country.

New Adventist Church.

THE new Advent church, previously referred to, was begun this week by workmen under charge of J. C. S. Whalen, of Oakland. It is 28x48 feet in size, with 18 foot posts, and will have a ceiling about 22 inches higher. It fronts on Madrone Avenue. There will be 8 windows, 3 on each side and two in front, each 10 feet high and 3 feet 4 inches wide, and fashioned like those of the Presbyterian church. The roof is a high gable. A tower is in contemplation, but not positively decided on. The time of construction is about two months; cost about \$1,300.

The above is from the *St Helena Star*. Success to the enterprise. One word of advice:—do not put colored lights in the windows.

Read Them.

THE remarks of Sister White on Sanctification, in connection with the Camp-meeting in Indiana, are so truthful, so important and so timely, that we call the special attention of all our readers to them. They should be read with care.

No phase of Modern Spiritualism needs more carefully to be considered, or more clearly and conclusively proved to be a delusion of the most dangerous nature, than that of the Dangers of Mediumship, presented in this week's paper, to be continued in the next. The facts given in their own writings are most startling.

This collection of evidences has never been published in any of our periodicals. Show it to your neighbors who are inclined toward the terrible deception.

Floods in Spain.

THE elements have been fearfully at war in Europe, and now Spain has been visited by sorer trouble than even Hungary. An item in our news column says over a hundred lives were lost in the floods. Later reports state that over five hundred bodies have been already found. One hundred and twenty mills have been destroyed, and between 3,000 and 4,000 houses. The loss in property cannot yet be calculated to any certainty.

A Scandal Slander.

LATE reports show that the published news of the divorce case of Mrs. Langtry, in which the Prince of Wales was said to be implicated, was a base slander, originated by a sensational paper in London. It was copied by all the papers throughout the country; perhaps it was more currently believed as the Prince was formerly reputed to be a fast young man. We have no regret for any remark we made on the supposed matter of news, but we do regret that there are men who will so shamefully impose on the papers and on the reading public. The slanderer is having proper attention paid to him in the courts.

"The National Bureau of Statistics says all the church property in the United States is worth \$354,000,000, while every year \$700,000,000 are spent for drinks. There is nothing valuable in this paragraph, save that it shows that men drink just twice as much as they pray. And there is not anything particularly valuable in that, either."

Only not nearly half the sad truth is told. Drink costs \$700,000,000 yearly, while over two centuries have been spent in accumulating \$350,000,000 of church property.

Tithing Boxes.

THESE boxes, to which we referred last week, are now ready to be delivered. They are light, made of white cedar, 5 inches long, 3 inches wide, and 2½ high. The hole in the bottom is covered with a piece of zinc which is held by two small screws. The mottoes are printed upon colored, glazed paper. On the top, as follows:—

"Lay up for yourselves treasures in Heaven. Systematic Benevolence, Treasury. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Cor. 16:2.

On the front side:—
"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

On the reverse side is a little sermon under three heads, as follows:—

DUTY OF TITHING.

"And of all that thou shalt give me will I surely give the tenth unto thee." Gen. 28:22. "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27:30, 32. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

GIVING OF THE FIRST-FRUITS.

"Honor the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3:9. "And ye shall eat neither bread nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God; it shall be a statute forever throughout your generations in all your dwellings." Lev. 23:14.

COVETOUSNESS FORBIDDEN.

"And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of things he possesseth." Luke 12:15.

SUPPORT OF THE MINISTRY.

"The laborer is worthy of his hire." Luke 10:7. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:14. "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18:21.

On the end, to the right:—
"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:5.

And on the left end:—
"Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9:7.

The aperture at the top is large enough to receive an American silver dollar. Altogether it is a neat and attractive box. We hope it may prove to be so to "all the tithes" which are the Lord's. Twenty-five cents by mail is a small price for such a box, so ornamented. By express, 20 cents. The texts thus kept in view are constant reminders of our duty to God, as told to us in his own word. They are got up by the State Conference. By mail or express, address Pacific Press, Oakland, Cal.

A True Statement.

WE are sorry that circumstances call for the publication of such matter as the following, but justice sometimes compels it. The letter in the *Standard* was sent to us from the East, by a person who is a stranger to us, with a request to explain. We have the utmost confidence in Bro. Wood, and in his statements. Our experience, somewhat extensive, with that people, is not such as to give assurance of fair dealing when a challenge is given for a debate.

SEVENTH-DAY ADVENTISM.

BRO. ERRETT:—Recently Eld. Wood, a Seventh-day Advent preacher, pitched his tent in Santa Anna. He preaches in a very belligerent manner, and raised quite a sensation. A Baptist preacher by the name of Parker, announced in the paper a sermon on "The Immortality of the human spirit." Mr. Wood was there, and at the close of the meeting stood up on one of the seats and announced that he would review the sermon in his tent. The general impression was that Mr. Wood was too smart for Mr. Parker. This gave him more confidence, and he opened out on the

Seventh-day doctrine, and quite a number of good people were about carried away, when Bro. Lyle put a stop to his game by showing the other side. For over two hours he had the best of attention, while he expounded Paul's letters to the Romans, Corinthians, Galatians and Hebrews, we are "not under the law"—that the old covenant is "taken away."

At the close of the sermon Mr. Wood said he would not debate then, but as soon as he finished his series of discourses he would. Consequently a challenge to debate the Sabbath question soon appeared in print. Elder Wood accepted the challenge; but when Bro. Lyle called on him to make arrangements, Mr. Wood utterly refused to affirm anything, claiming that Bro. Lyle challenged, and hence must do all the affirming. This Bro. Lyle did not see fit to do, especially as the advent effort was already killed. Bro. Lyle agreed to affirm his position on the first day, in language framed by Mr. Wood, provided he would affirm his Seventh-day doctrine. But no, he would affirm nothing. Such a piece of cowardice we seldom ever see.

S. J. S. RUBOTTOM.

ORANGE, Los Angeles Co., Cal., Sept. 7.

A TRUE STATEMENT.

IN answer to the article in the *Christian Standard* "Seventh-day Adventism," I pen the following, which is a statement of facts. The article in the *Standard* comes far short of telling the truth; but that is accounted for when we come to understand that it was written by a man and published by a people who claim that the ten commandments are abolished. People living in this vicinity need no explanation, but I write this so those who may see the article in the *Standard* will understand the matter. Mr. Rubottom who signed the article knew nothing of our meetings, nor what was done in Santa Ana, only what was told him, as he lives in Orange, and he told me himself that he was in the tent but once while I had it in Santa Ana. He states that "quite a number of good people were being carried away by the Seventh-day doctrine when Mr. Lyle interfered." Mr. Lyle sent a request for the use of the tent to preach against the Seventh-day Sabbath before I had preached in favor of it. I granted his request, and he made two attempts, working hard for about four hours, trying to show that the ten commandments are abolished. He crossed himself so many times his own members could see it, and one called out from the congregation and set him straight. His attempts were reviewed to the satisfaction of the people as the following will show. When his attempt was made against the Law of God, no one had taken a stand on the truth, but immediately after, twenty-four signed the covenant, and several of these were members of his church. So the reader can see how he "killed the advent effort." A short time after he challenged me to debate the Sabbath question which I accepted, but on talking with him, I found him to be a very unreasonable man, and unchristian-like in his talk, and he utterly refused to debate unless he could have his own way in the matter, and seemed indignant because I asked him to bear half of the expenses if we should hold it in the tent. When I found there was no reason in him, and he was void of common courtesy, I asked him to come to the meeting that night and make the arrangements before the congregation; that he also refused to do, and went off mad.

At the close of my tent meetings, and after all the attempts against our position, I immersed nine; the first ever immersed in Santa Ana notwithstanding there is a Campbellite (Disciple) and a Baptist church in the place.

J. L. WOOD.

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